A DISCOVERIE OF

Six women preachers, in *Middlesex*, *Kent*, *Cambridgshire*, and *Salisbury*.

With a relation of their names, manners, life, and doctrine, pleasant to be read, but horrid to be judged of

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Their Names are these.

Anne Hempstall. *Susan May.*
Mary Bilbrow. *Elizab. Bancroft.*
Ioane Bauford. *Arabella Thomas.*

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1 *Cor.* 14. 34, 35.

Let your women keepe silence in the Churches, for it is not permitted unto them to speake, but they are commanded to be under obedience, as also saith the Law.

And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

Printed, 1641.

MVSEVM
BRITAN
NICVM

The ſix women Preachers.

Anne Hempſtall,
Joan Bauford
Elizabeth Bancroft,
} and {
Mary Bilbrowe,
Suſan May,
Arabella Thomas.

IN ancient times have I read of Propheteſſes, but not untill of late heard of women Preachers, their onely reaſon or cauſe of preaching was, that there was a deficiency of good men, wherefore it was but fit, that vertuous women ſhould ſupply their places, they were (men they did mean) good for nothing, but to make their texts good by expounding the language of the Beaſt, but they themſelves would preach nothing, but ſuch things as the ſpirit ſhould move them.

The firſt and chief of this female and Sacerdoticall function, was one *Anne Hempſtall*, living in the Pariſh of Saint *Andrews Holborne*, neere *London*, and in the County of *Middleſex*, upon a certain time, ſhe having a minde, ſaid ſhee was moved to be zealouſly affected, called an aſſembly

of her bibbing Goſſips together, whoſe thoughts were bent more upon the ſtrong water bottle, then upon the uſes or doctrines which their holy ſiſter entended to expound unto them, but being come to the houſe of this *Anne Hempſtall*, zealous *Nun* ſpake to them after this manner.

Beloved ſiſters, this laſt night I dreamed a ſtrange Dream, moreover me thought I ſaw a viſion, in which *Anna* the Propheteſſe was preſented unto my view, the ſplendour of whoſe countenance did caſt me into a trance, wherein I lay untill the next morning, and the morning being come, I could conceive no interpretation of my Dream but this, that I ſhould imitate godly *Anna*, by preaching unto you, as ſhee propheſied to others, her ſpeech ſtrook them all into an aſtoniſhment, at which, this prophane *Anne* cryed out, Now doth the holy Ghoſt deſcend downe upon you, Wherefore give eare unto mee, then did ſhe begin to talke, and ſpeak unto them that which firſt came into her minde, but the chiefe matter of her Text was this, That womans haire was an adorning to her, but for a man to have long haire, it was a ſhame unto him, which the Scripture it ſelfe cryed fie upon; long did ſhee preach, and longer I dare avouch then ſome of the audience were willing, for ſome of them had as far home as White Chappell, wherefore her longitude might cauſe a brevitude of her ſucking the *Aquavitæ* bottle; two houres being expired, and the bottom of the ſtool beginning to look open-mouthed with her furious ſtamps, ſhee gave them

them as much peace as in her lay, and ſo concluded.

Mary Bilbrowe, one of the audience, being of the Pariſh of Saint *Giles* in the Fields, deſired them to be all with her the next morning, and after Sermon, they ſhould have a good fat pig to breakfaſt, beſides a cup of Sack or Claret to waſh it down, they all agreed unto it, and making uſe of all the Rhetorick which they were borne unto, they gave her thanks, and ſo for that time a Bottle of Ale or two being devoured, they departed every one to their owne houſes. The next morning, they met altogether at the houſe of *Mary Bilbrow*, whoſe husband was a good honeſt Bricklayer, and ſo ſoon as they came within the doores of her houſe, ſhee brought them all into her Parlour as ſhee called it, and inſteed of ſtools and cuſhions, ſhee had provided before hand, three bricks a piece for them to ſit upon, her reaſon was this, ſhee thought they would not ſit much, becauſe women to good inſtructions love ſtanding, her Pulpit was framed very ſubſtantially of brick, ſo high, that ſcarce any thing, but her ſtanding up tippet could be ſeen, ſhe began there very devoutly to make an *extempore* prayer, but before ſhee had ſcarce ſpoke twenty words, her daughter came running in very haſtily, telling her a Gentleman at *Bloomsbury* ſtaid to ſpeake with her about urgent occaſions, which hearing, ſhee lept out of her prayer into this ſerious meditatiõ, I think it be the Gentleman I was withall at *Salſ-*

bury

bury Court, whom I promiſed this day to meet with all, whereupon ſhee left her Pulpit, ſpread the cloth, and brought her Goſſips in a pig according to her promiſe, who fed heartily, and ſo departed, ſo much at this time for *Middleſex* female Teachers.

Now give mee leave to take water, and goe to *Graveſend*, and ſo further into *Kent*, where I ſhall tell you of one *Joan Bauford* in the Town of *Feverſham*, who taught in *Feverſham*, that husbands being ſuch as croſſed their wives wils might lawfully be forſaken.

Then was there one *Suſan May* of *Aſhford* in the County of *Kent* alſo which preached in a Barne there, that the Devill was the father of the Pope, The Pope the father of thoſe which did weare Surplices, wherefore conſequently the Devill was the Father of all thoſe which did not love Puritans.

There was likewiſe one *Elizabeth Bancroft* in *Ely* in *Cambridgſhire*, where Biſhop *Wren* firſt going to place Altars there, preached behind the miniſter upon a Saturday, that it was fit upon Sunday to Sacrifice the Popes Bird upon his own Altar.

Then laſtly there was one *Arabella Thomas* a Welch woman, which lived in the City of *Saliſbury*, which preached, and in her Sermon ſaid that none but ſuch painfull creatures as her ſelfe ſhould goe to Heaven, for thoſe Miniſters which did not preach twice upon every Sabbath day, ſhee ſaid that very ſhortly the black Raven by day, and the white

white Owle by night ſhould ſcratch out their eyes.

Thus have I declared ſome of the female Academyes, but where their Vniverſity is I cannot tell, but I ſuppoſe that Bedlam or Bridewell would be two convenient places for them, is it not ſufficient that they may have the Goſpell truly and ſincerely Preached unto them, but that they muſt take their Miniſters office from them? if there had been ſuch a dearth of the Goſpell as there was in the Reigne of Queene *Mary* it had beene an occaſion ſome what urgent, But God bee prayſed it was not ſo, but that they ſeemd to bee ambitious, and becauſe they would have ſuperiority, they would get upon a ſtoole, or in a tubb inſteed of a pulpit. At this time I have deſcribed but ſix of them, ere long I feare I ſhall relate more, I pray God I have no cauſe, and ſo for this time I conclude.

FINIS.



THE FROGGES OF EGYPT.

OR

The CATERPILLERS of the COMMON-WEALTH truely Diſſected and laid open;

With the Subjects *Thankefulneſſe* unto GOD for their deliverance from that Neſt of VERMINE.

Printed in the yeare 1641.

THE FROGS OF EGYPT' OR THE CATTERPILLERS OF THE COMMON-WEALTH.

MOnopolers by their nefarious Projects, and impious exactions, have contaminated the Land with such a contagious exulceration of wicked impositions, that I may with a coequall sympathie, assimulate them to the *Frogs of Ægypt*. First, In regard that those Frogs were the second Plague that was brought upon the *Ægyptians*: So these Monopolers (in respect that Bishops had the priority) were the second Plague, which with disastrous aspersions, did infect our Nation. Secondly, As those Frogs came unto *Pharaoes* Bedchamber, and upon his Bed: So these Diabolicall *Parasites*, did creeep into our Kings bosome, with their Phariticall Calumny. Thirdly, Those Frogs did come upon all the people in *Ægypt*, throughout their Territories: And who is there in all our Kingdom, that have not beene infected bv the contagion of their venenosive aspersions: they were a Nest of Wasps, which did Tyrannically sting the Kings loyal Subjects with their exacting impositions: They were a swarme

of Vermine, which did pollute ſincere purity, and like the *Frogs of Ægypt*, did over-creep the Land. They warmed themſelves at other mens fires, and though the peoples fingers ends were a cold, by regard of their impious Project, yet they would alwayes remember to ſay with *Mantuan*, *Optimum eſt aliena frui pecunia*. They ſip't of honeſt mens cups, and did diſtend their purſes in their Bacchanalian ryot, for they drowned themſelves in *Bacchus* Fountaine, while other men payd the reckoning. They did alwaies ſhare with the Butler in his Box, yea they grew ſo fat and plump with damned Projects, that it was eaſier for *Hercules* to beate the Triple-headed Cerberous out of Hells Stygian Portals, then for us of late, to ſpeake againſt theſe curſed Projectors, who abuſed the Triple Crowne. But (we thank the all-directing providence of the mighty and Almighty *God*) we have found the like ſucceſſe with *Hercules*, and by the inflexible Iuſtice of the *Parliament*, we ſhall with him, drag theſe Hell-hounds upon the earth, who did eradicate the well planted branch of Plenty. They were heretofore ſo Epidemically ſtrict, that they would not bate us a pin in their exactions; they have worne a Vizard a long time: But a Vizard ſayd I? Their pride was a ſufficient Vizard, for it was no marvaile that no man elſe could know them, when they knew not themſelves. But when the *Parliament* ſhall once unface theſe, they will prove as bad as any cards in the packe. They were *Janus*-like, and had two Cloakes to hide their knavery; and like the Pythagorean Monſter, they did threaten to devoure the whole Commons at a mouth-full. In *Ægypt* the thirſty Dog could never lap of the River *Nilus*, but the Crocodile would

would assault him immediatly. Neither in our Land could any honest man, whom drie necessitie by compulsive coercion required to allay his sitiating thirst, sip at the odoriferous Spring of *Bacchus*, but incontinently he was assayled by these cursed Crocodiles, the rubbish of Babylon, Honesties Hangman, fomenters of Impietie, Iniquities prodigious Monsters, Plenties execrable Foes, Envies individuall Companions, detestable Enemies to loyall Subjects; and in a word, that I may fully paint them out, The Devills Journey-men. The *Romans* were never in more danger of the *Sabines*, than wee have beene of these pernicious members: the *Sicilians* never feared the *Basilisk* more, nor the *Cretans* the *Minotaure*, neither the *Athenians* that pestiferous Serpent *Epidaurus*, than we have justly feared these wicked Dragons of impiety. They are like the *Grecian* Horse, in the midst of *Troy*, under pretence of safety, but at length consumed the whole city: So these firebrands of iniquitie would have extirpated the flourishing plenty of the Land, but (thanks be to God and the righteous Parliament) they are now extinguished. For as a rotten member *Ense recidendum est, ne pars sincera trahatur*, ought to be cut off, least it infect, and contaminate the whole body; so ought these wicked members of the Commonwealth to be executed with the Sword of Iustice, who have already too farre polluted the body of the Realme. Tis a plausible assimulation which *Hippocrates* observeth, that in the body naturall, as it must be truely purged, before it can be truely sound: so likewise in the body politicke, unlesse these improbous malefactors be purged out, it can never be truly sound. Their very name Monopolers doth stigmatize them under the brand of knavery, which is derived from *Μόνος*

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which ſignifies in Engliſh, *Onely*: ſo that Monopolers, are the *Onely Polers* of the people, which have abuſed them by their Projects: But now (alas poore men!) they are intruſs'd and like to be whipp'd. Their very Projects themſelves are ſet againſt them: Their Coles which they did aggerate are ready to conſume them: The Butter, which before greaſed their pockets, now melts in their mouthes: The Sope ſcornes to be projected any longer, and will invert its firſt Letter *S.* into *R.* and become a Rope to them rather. The Salt is ready to pouder them to Tiburne: The Cards ſcorne that they ſhould play the Knave any longer: The Pinnes could pin their Heads to the Gall-houſe, The Wine threatens to lay them dead ——drunke: but hang them they are ſo crafty, that although they fall downe in a Wine-Seller, yet they know how to riſe up agine in a Tobacco-Shop, but I hope before they riſe there, they will firſt riſe up at the Gall houſe: where I'le leave them —— By theſe, and the like enormities have our Land beene too farre overſpread, it hath lately flouriſhed too luxurioufly in impiety, which did accumulate ſnch inſupportable burthens to the weather-beaten Commons of this Realme, that they were almoſt everted. But thankes be to the all-diſpoſig omnipotence of immortall God, who have alwayes preſerved this Kingdome from innumerable evills, and have kept it as the apple of his eye. I ſay thankes be to his Supremacy, who among other evills have preſerved us likewiſe from the Tyranny of theſe inſulting Projectors. But we now ſolely depend upon the Parliaments exemplary piety and great Juſtice, of whom we beg with all humility, and with affectionate fervency to the truth, doe ſupplicate that they would with expedition extinguiſh theſe curſed firebrands

of

of the Land, who like *Samſons* Foxes have conſumed the Lands and Poſſions of the Commons. Wherefore let every true hearted Subject enumerate his expreſſe thankefulneſſe to Almigty God for the preſervation of this Kingdome, and the multitude of his favours irrigated thereon with all alacritie.

A *Thanksfullneſſe to* GOD *for his Mercy towrds this* KINGDOME:

VVE bleſſe & magnifie (great God!) thy Name
Who juſtly doſt exenterate with ſhame
All Enemies to Thee, and us who doſt
Preſerve this Kingdome with thy favours moſt.
By Thee our baſe Monopolers doe fall
Falſe Prelates, and falſe Papiſts in their Gall.
By Thee Projectors vaniſh, and by Thee
The Church has beene preſerv'd from 'Popery.
By Thee our Canoniſts requoile, and turne
Their Innovations to a dolefull Urne.
By Thee all Pontificians dote deplore
Their fortune more diaſtruous and more.
Thus in our Hemiſphere, while the bright Sunne
Deſplayes his radiant ſplendor, and doe runne
Through the twelve Signes i'th' Zodiacke, and then
Smileth upon the face of mortall men:
Thus while the Queene of night doe beautifie
Her ſelfe, and gilds the Star-beſpangled Sky:

While

While liquid rivers doe returne againe
Wandring abroad into the greedy maine,
Yea, while our pious hearts remaine to be,
We yeeld a thankefull sacrifice to Thee.
And as we thanke Thee for thy Favours past,
So we doe supplicate a blessings last.
First, that Thou would'st extenerate all those
That are Monopolers, or other Foes.
And Then (oh!) then conduct the Church aright
For our Salvation and thy Heavenly Right.
That we may serve Thee, serving Thee we may
Rejoyce, rejoycing triumph, in that day:
Triumphing, then exult, exulting raise
Glory to Thee, and serve Thee all our Dayes.

BRITISH MUSEUM

FINIS.

THE BESPOTTED IESVITE:

Whose GOSPELL is full of Blasphemy against the Blood of CHRIST, the horrible impiety whereof, traduceth to abomination with the Creature, trampling under foot the Blood of the Covenant, in despight of the Spirit of Grace.

Which Erronious Doctrine, is fully and cleerely laid open, and reproved.

By W. C.

And now presented to the Honourable, The House of COMMONS in Parliament Assembled.

HEB. 10. 29.

Of how much sorer punishment (suppose ye) shall hee bee worthy, which hath troden under foot the Son of God; and hath counted the blood of the Covenant, wherein he was sanctified, an unholy thing, & hath done despite to the Spirit of Grace?

Imprinted at LONDON by BAR: ALSOP, dwelling in *Grubstreet*. in *Honey-suckle Court*, neere to the flying Horse. 1641.



TO

THE RIGHT HONOVRABLE:

The Knights, Citizens, and Burgeſſes in Parliament Aſſembled.

IT is well knowne to you, right Honourable, (that the *Ieſuites* (the Popes beſt and dearest Sonnes) have not yet troubled the World a hundred and twenty yeeres; for the Pope that to his owne hurt, Excommunicated *Henry* the 8. and againſt his will called the Conventicle of *Trent*, eſtabliſhed alſo the order of the *Ieſuites* (*a*) what their order is, what their vowes be, and what their Religion, you may know out of the Booke called the *Ieſuites Rule*. What ſervice they have done their Maſter the Pope, all men gueſſe, wiſe men know, and all Nations in Chriſtendome feele to their paine, more or leſſe. And how ſenſible the Pope is of their ſervice

(*a*) *Paul the third in the yeere* 1540. *allowed and eſtabliſhed the order of the Ieſuites, being begun by theſe* 10. *named in the Bull.* Ignatius Loyola, Petrus Faber, Jacobus Laynes, Claudius Jaius, Paſchas Bruer, Franciſ. Xaverius, Alphon Salmeron Siculus Rodericus, Joannes Codvis Nich. Bobadilla, *and reſtrained their num-*

ber to 60. but 30. yeres after in another Bull hee enlarged them to as many as they could get.

(*b*) *See the Booke called* Regula Jesuitica, *printed at Rome, 1580. and since at Lyons, & observe wherein some of their rules, and how you shall find that the present state of a great part of Christendome is a large comment upon the Iesuits rule.*

(*c*) *See the Booke called* Literæ Apostolicæ, *quibus* Institutio confirmatio & privilegia, Soc. Iesu continentur Pr: at Rome, 1587.

(*d*) Watson *in his quodlibets, confesseth as much, but this matter hath better proofe then* Watson.

(*e*) *See the Booke called* Constitutiones Romanorum Pontif. per Petrum Matthæum Lugduni, 1588. *amongst the Constitutions of Paul the 3. in the third constitution, pag. 305. there be the words of this vow.*

(*f*) *So have divers Popes confessed in the preambles of the Buls granted to the Iesuites, especially Paul the 3. in his third Bull, Anno 45. and in his 5. Anno 49 and Iulius the 3. in his 1. and Pius the 4. in his first, and others.*

vice, appeares in that the first five Popes in their time, in recompence thereof, have bestowed no lesse then 35. (*b*) Bulls or Charters of priviledges upon the society (besides some which we shall never know of) every one confirming or inlarging another, and the later yeeld ng more ample graces and favours then the former. Now if in their first 40. yeeres (being the time of their infancy) they were able to deserve so well, what service may we thinke have they performed, and how great thankes have they received of the latter Popes in these last 50. yeares, of their Age, when they are come to strength and ripenesse: for though *Sixtus* 5. (*c*) being as wicked and vile as themselves, perceiving their plots, and discovering their deepest drifts; used them accordingly, and not onely gave them nothing hee could keepe from them, but intended also (*d*) the restraining or ruinating of their order (had not they done as much for him, as he intended them) yet he and *Paul* the 4. onely excepted (for it was ill halting before two such Cripples) they can hardly name a Pope that lived a yeere of whom they received not such favours, as may well testifie to the world the great account the Pope makes of them. And will you know the reason? Their Devotion, their Doctrine, and their Deeds, doe merit it at his hands: what their particular devotion to the Pope is, appeares by the Vow which they (above all other Regulars) make to the Pope of present and absolute obedience (*e*) to doe whatsoever he should command them, to goe whether soever he should send them, to *Turkes, Infidels, Hereticks*, without excuse, denyall, or delay. Their deeds for the Pope are answerable to their devotion towards him, for these 70. yeares have they upheld Popery (*f*) as farre as wit and learning, nay, as farre as craft and cruelty can uphold it, which without them had bin utterly ruinated (as notwithstanding it shortly will, and they with it, doe what they can.)

They

They have pickt out the fineſt young wits of the world, (g) and ſo trained them up, that the Pope ſhall never want Inſtruments to kill Kings, to ſubvert States, to patch up a peace, or to break leagues, as he thinkes good: let but the Divell deviſe it, and the Pope command it, and forthwith the Jeſuites will find him ſhall execute it.

(g) *Theſe their words in their Regula Ieſuitica. cap. 3 reg. 24. Inepta turba ad inſtitutum noſtrum admitti non poteſt.*

Moreover, what they have attempted for the Pope, in England, Scotland, Germany, Hungary, Bohemia, Venice, and the Low-Countries; what they have performed for him in France and Poland: how they rule and reigne in Spaine and Italy, who ſo blind as ſees not? But is this all they have done? Nay, they ſcatter themſelves like Locuſts over the whole world; and with the Frogs of Egypt creepe into great mens houſes, and firſt ſeduce the ſilly women, and not ſo content, worke themſelves into the favours, at leaſt into the Courts, Coaches, and Counſels of Princes, and diving into mens Conſciences and Counſels, by the ſtratagem of their Confeſſions, and after into their Purſes and Eſtates, by benefit of their abſolution, (h) and laſtly into the Conceits of the Vulgar, by an hypocriticall Auſterity, and diſſembled Devotion, they have hereby gained more to the Pope their Lord and Maſter, then all the Romiſh Clergie in the world beſides. But is this yet all? Nay, that the Pope may ſeeme to have a good cauſe, and not to doe all things by a ſtrong hand, they have taken a courſe to make all Popiſh Writers in the world ſpeake for him: (an attempt which the former Ages ſuſpected not, and the future will ſcarce beleeve) for ſome bookes they prohibite and diſtinguiſh and make it damnable to open them: the reſt be they old or new, Printed or Manuſcript, they alter adde, and take away (i) till they have ſuckt out the ſweetneſſe, and purged all the goodneſſe, and taken out all teſtimonies of the truth: Inſomuch, as if they had not beene warily watcht, followed by the foot-

(h) *Many orders of Friars, and many Popiſh Nations have complained of the Ieſuites, in theſe reſpects.*

(i) *For the firſt, ſee their book called Index Librorum prohibitorum, ſet out by authority of ſeverall Popes. And for the ſecond, ſee the bookes called, Indices librorum expurgando-*

rum, preach in Belgia, Italia, and Spaine, as also Gregorii Capucini, Euchiridion Ecclesiasticum, and Posse ne to be refuted his Apparatus sacer.

foote-steps, and taken even in the manner, they had not left one booke allowed in the world, that had not spoken for the Pope. Such worthy workemen are the Jesuits, that those good and worthy men which preached and wrote against the Pope, whilest they lived, their Sermons and Writings shall testifie for them, long after they are dead: But why doe I offer to discerne or discover Jesuites practises? Alas, I am too silly, and too shallow, I confesse I know them not all, and yet I am sorry I know so much: my hope is that their beginning, their breeding, their feeding, their growth, their greatnesse, their rules and religion, their plots and practises, their murders and massacres (being in that case makes England banish them, Denmarke detests them, Venice will none of them, Italy is weary, and France is sicke of them, and Spaine it selfe is justly jealous of them.) My hope, I say, is, that a perfect discovery of all these will be attempted by some that may make perfect that small beginning and foundation, which in two little bookes is already laid in that kind (*k*) in the meane time for the better uncasing of this Foxe, and unmasking this Hypocrite, let me come to that which is neerer to my Element, and consider a little of their Doctrines, which is the third meanes by which they have deserved so well of the Papall state: Concerning which, I will say nothing but what I know, and what I dare referre, and doe submit to your just and judicious censures, I say therefore that where as the Romish Church is that Scarlet Whore, (*l*) and her Idolatries and Superstitions the spirituall abominations with which shee makes drunk the Inhabitants of the Earth, and that in this latter Age her cup of abominations was almost drunke up, and emptied even to the Dregs: In this exigent and extremity these Locusts flye out of the bottomlesse pit, to repaire the ruines of the Romish state, and to fill her golden cup with a new supply of spirituall fornications: to which end they have first revived

(*k*) *Apologia pro Doct. Jesuitic. De abstrusioribus studiis Jesuitarum.*

(*l*) *Revel.* 17. 1, 2, &c.

Revel. 9. 2

revived many Divelliſh Doctrines, halfe dead and damned in the former Ages, and what in former times were ſcarce muttered in corners by the worſt of their Predeceſſors, hath beene of late by them preached on the houſe tops: And ſecondly, not ſo content, the better to fill her cup with the very quinteſſence of moſt refined abominations: they have hatched many horrible doctrines and helliſh opinions never heard of in the elder Ages, which are ſuch excellent and inquiſite infections to a mans Soule, that the purple whore hath willingly throwne away (*m*) a great part of her older drugs, to make roome for the new, and more precious poyſons confected by the Jeſuites.

Of the firſt ſort, and ſo of the ſecond, I dare be bold to give you a taſte, though they be mortall poyſons, becauſe I know you are armed with Antidotes, and precious preſervatives againſt them.

Of the firſt ſort are theſe.

1 That an Image of God or Chriſt is to bee worſhipped with *Latria*, that is, with the ſame worſhip as God himſelfe. (*n*)

2 That God hath divided his Kingdome with the Virgin Mary, keeping Juſtice to himſelfe, but committing mercy to her.

3 That a man may appeale from Gods Juſtice to the Mercy of the Virgin Mary. (*o*)

4 That the Pope is ſuperior to the Emperor, not onely in ſpirituall but even in temporall things, and ought to have place and precedence afore him. (*p*)

Theſe and many others, which ſcarce durſt peepe out in former times, are now by the Jeſuites made publike and plauſible doctrines, and being almoſt buried and forgotten, are by them againe revived.

Of the ſecond ſort.

1 That God hath made the Virgin Mary partaker

(*m*) *Popery is much altered ſince the Ieſuites both in their ſervice, as may be ſeene in their Miſſals and breviaries, and in their Ceremonies, as appeares in their Pontificale, and ceremoniale, comparing the old and new together.*

(*n*) *So teach Gretſer and Gregory de Valent. and ſay it is the common and received opinion.*

(*o*) *Theſe two, Biel and Bernardine de Buſt. doe teach and Poſſevine the Ieſuite, highly commends thoſe very bookes.*

(*p*) *So teacheth Liber ſacrarum Ceremoniarum, Romane Eccleſiæ, which is highly commended by Bellarmine, as Poſſevinus alſo confeſſeth.*

of his divine power and Majesty (q) as far as he may.

2 That a man shall oftimes be sooner heard at Gods hand in the mediation of the Virgin Mary, then of Jesus Christ. (r)

3 That a man may equivocate before a Magistrate (s)

4 That Heresie makes a man uncapable of a Kingdome, and makes him an Usurper, that is otherwise a lawfull King. (t)

5 That the Pope hath power not onely to pronounce what is Heresie, but after that to deprive him of his Kingdome, and to dispose of it as hee thinkes best. (u)

With many other not convenient here to be particularized, which the former times never heard of, at least in such manner as now they be holden. But seeing they bee all of two sorts, either touching the Crowne of Christ himselfe, or the Crowns of Kings his Deputies on Earth: May your Honours be pleased to take notice of one Example of both sorts, concerning such Kings as make not themselves slaves & harlots to the purple whore: thus teacheth a Jesuite too well knowne in England.

(q) *So teacheth Horatius Tursellinus a Iesuite.*

(r) *So teacheth Chrysostomus a Visit. a Cistertian, and is allowed by Possevine.*

(s) *So teach Azorius and Tollet and all Iesuites.*

(t) *So teach Marianus, Simancha, Bozius, & others allowed by the Iesuites.*

(u) *So teacheth Rosseus and others allowed by the Iesuites.*

(x) *It is the judgement of all Catholike Divines and Lawyers, and it is certaine, and deside: that what Christian Prince soever, doth apparantly fall from the Catholike Religion, and would also draw others with him, doth* Ipso facto *forthwith fall from all right, title, place and power of their Kingdomes or Dominions, by force both of Gods and mans Law, and this before any sentence be pronounced against him by the Pope: and that all his Subjects are free from the Oathes they have made to him. And they may: Nay they ought if they be able, to put him downe and cast him out from all government, as an Heretike, an Apostate, and an enemy of God and the Commonwealth, &c. And this Doctrine is certaine, undoubted and refined, &c.*

Alas! that we should live to heare such Doctrine taught,

(x) *See the booke called Audrea Philopatris responsio ad Edictum Elizabethæ An. 91. sect. 2. art. 157. p. 109. edition. Ang. 1592. This man is Arthur Crefwell the Iesuite.*

taught, especially by an English-man! But whereas he stiles himself a Divine and a Priest of Rome, wee thence conclude that hee carried no such learning with him out of England, but found it at Rome.

Concerning Christ, that which I have afore set downe is vile and wicked, and such as the elder world and misty times of Popery would have abhorred. But there is some impieties of late broached by Jesuites, and approved by all, so horrible and hainous, as I want words to expresse. But this I can say, it is such the World yet never heard of, such as the Ages past feared not, and the future will not beleeve: Nay such as we in these dayes would not beleeve of our very enemies, if the evidence of the fact made it not past all denyall and excuse; for would a man imagine that those who professe themselves the servants of Jesus Christ above other men, should conceive of him, speake to him, and play with him, as with a sucking child in his Mothers armes? Nay that is nothing, they make him an underling to a woman, and not his person onely, but his bloud and merits; and compare together his bloud and her milke, and upon comparison finde them so equall, that they mixe them together, and in the mixture finde the milke so excellent, that they preferre it afore the bloud, as a thing more pretious, and with which, they may not be so bold as with the bloud of Christ, and feare not to affirme that the corruptions of our Nature, and sinnes of our soule are healed and helped as well by her Milke as Christs bloud. A blasphemy whereat the Angels will shrinke, and the very Divels tremble, and yet no doubt we shall finde Jesuites will defend it.

(7) *Clarus Bonarscius a Iesuit, writes it: Possevine the Iesuite in the name of all other approves it.*

Having observed this blasphemy twenty yeares agoe, I held my tongue, expecting it would be discovered and reproved by some that could doe it with more Authority; but failing of my hope, I long conceal'd my labours till now, that the necessities of these times doe force it from mee:

I therefore doe here diſcover it, and am bold to ſend it abroad under the protection of your honours, that ſo all the world may know your great Aſſembly to be no Approvers, but Cenſors and Condemners of ſo horrible and hideous Atheiſme.

I am therefore a Suter to you, right honourable, in my owne and the name of all the Kingdome, to defend us againſt Popery, and Popiſh Innovations: For it is the wicked Popery that makes our men Papiſts, and ill ſubjects to God and the King; The men would be good enough, if the grounds of their Religion were not wicked. Therefore wee beſeech you have a care, that both the wickedneſſe of Popiſh Religion may be rooted out, and the perſons puniſhed, *as in his ſacred Majeſties ſtile, to be the Defender and Propagator of the true Chriſtian Faith.*

Noble Senators, vouchſafe to heare us in this juſt and neceſſary requeſt, being no leſſe then your Religion craveth at your hands: *England* is ſlandered by the Papiſts, that we ſeeke their bloud, and exaſperate the State againſt them: but they doe us wrong, it is the extirpating of Popery, not the bloud of Papiſts, that we ſeeke and ſue for: wee pitty their perſons, and wiſh them rather all baniſhed, then any executed, but we hate their hereſies, and wiſh them cenſured, condemned, and extinguiſhed, as they deſerve: This is the way fully to diſcover *Antichriſt*, and to haſten his confuſion; for almoſt all Churches of Chriſtendome have pronounced him *Antichriſt*, and his Religion Hereſie: & this is the ſure way to be free from Treaſons, Conſpiracies, Invaſions, Murders, and Maſſacres, from which (as you ſee) Denmarke by this meanes hath bin defended, and many Countries well freed, as ſoone as they get free of Jeſuites: and by the contrary wee ſee the miſerable Accidents in *France*, to the amazement of the Chriſtian world; for when all the truth is knowne, and the whole account caſt up, the charge of thoſe foule Facts, the Murders

of

of two Kings, and many more unnaturall Diſaſters, will lye upon the ungodly poſitions of Popery: As *David* ſaid of *Abner* when he mourned for him, ſo may we much more of their laſt King, *Know you not that a great man is fallen in Chriſtendome?* Surely one of the greateſt many wayes that Chriſtendome hath yeelded: It is full time to look about you, when your neighbors houſe is on fire, & the rather when Ieſuits teach this doctrine to be defined, and to be *defide*, that *ſubjects not onely may, but ought to take away ſuch Kings as he was*, and ours (much more) is, and long may he ſo be: Nay long ſhall hee be ſo, if you take this and other courſes for extirpating Popery: When you effectually do this, then Rome trembles, Popery ſhrinkes, Antichriſt frets, and the Jeſuits his darlings begin to looke pale, and hang downe their heads, for their confuſion is at hand; for though they have continued but juſt 90. yeares, (not the halfe of many other Orders) yet they muſt know that *blood-thirſty and deceitfull men ſhall not live out halfe their dayes.* And if they bee not guilty of theſe two faults, *Blood* and *Deceit*, we will free them from all faults: but if they be, and that above all men, then take heed you Jeſuites, that this your 90. yeare, be not a diſmall and fatall yeare unto you: and if this prophecy like you not, take one of your owne. In the yeare 83. a Jeſuite preached at *Auſpurg*, and his text being, *we are made a ſpectacle to God, Angels and the world*: in his Sermon he compared the Jeſuites order to the Image, which *Nabuchadnezzar* ſaw in his dreame. Our Father *Ignatius* (ſaith he) is the golden head, together with thoſe that lived with him: but when the firſt 10. Fathers were dead, others followed, nothing ſo good as the firſt, and theſe were the breſts and armes of ſilver. Then our ſociety being inlarged from 60. to many hundreds, it grew in greatneſſe, but decayed in goodneſſe, and then moſt of them were idle bellies; and ſuch whoſe God was their belly, and theſe are the

How bloody the Ieſuits be appears in that this is their maxime imprinted. Niſi Religio Lutherana, ferro & igne tollatur, Eccleſia Rom. pacem & tranquillitatem habere non poterit. See the booke called *Epiſtolarum Ieſuiticar. Libellus agab. Bariaco 99. in Epiſt. art. 11. pag. 66.*

A great Image, whoſe glory was excellent, & forme terrible, whoſe head was of fine gold, his breſt and armes of ſilver, his belly and thighs of braſſe, his leggs of iron, his feete

part of iron, and part of clay, Daniel 2.31,32.

Hinc dubium non eſt ſocietatem noſtram, ut ſubito cœpit, ita ſubito interituram quamquid in pejus ruit.

the bellies and thighes of braſſe: and then ſtill growing in number, and falling into more voluptuouſneſſe and carnalty, they were ſo drowned in pleaſures, that their hearts were hardned againſt all good counſell & admonitions, theſe were the legs of iron: And laſtly, many of us are ſuch as though they live in our golden ſociety, yet they are altogether earthly minded men: and theſe be the feet of Clay: Hereupon (ſaith he) *It is out of all doubt, that as our ſociety ſuddenly began, ſo ſhall it ſuddenly come to nought, ſeeing it daily falls from ill to worſe:* O my brethren (ſaith he) ſuch a ſpectacle are wee made! Now therefore leſt this Image of ours be broken in pieces (as that other was) we muſt goe to our Father *Ignatius*, that good Alchimiſt, and learne of him how wee may bee tranſformed from Clay and Iron into Gold againe: Let us therefore goe into the Furnace and purge our ſelves. Thus far the Jeſuites Sermon. But if their lives be lookt at for the 50. yeares ſince he ſpake, we ſhall find that either they could not yet ſpeake with *Ignatius*, or if they did, he was no true Alchimiſt, but a quackſalver, and could not direct them, or if he did, the Furnace is too hot, for all the world can witneſſe they are not purged from their Ambitions, Covetouſneſſe, Treacheries, Bloud, Cruelty, Deceitfulneſſe, and all Carnalties, but have grown on riper in all rottenneſſe, & more fit to be driven and daſht in pieces: but if the Jeſuits will follow their Allegory ſtill, and aske us how they can be broken; for that Image was broken with a ſtone cut out without hands? I anſwer, ſeeing they have found the Image, I can find the ſtone: Chriſt is the great and chiefe corner ſtone, who can, and will grind to powder all that exalt themſelves againſt him: And was cut out without hands, even made man without the helpe of man.

But by and under him, his holy Religion ſetled in this Iland; in England, under a woman, in Scotland, under a child, 's a ſtone cut out without hands; for it

was

was the Lords doing, and was marvellous in the eyes of all the world: Moreover, his Majesties Father of happy Memory comming to us, and setling with us, and uniting of us with our antient Brethren and Neighbors of Scotland, who but GOD could have done it in that peaceable and blessed manner as it was? Sure it was a stone cut out without hands of man: It was the Lords owne worke: all the world, excepting the man of sinne, the Jesuites and their wicked Adherents rejoyced to see it. Wee doubt not therefore, but that this stone cut out by God, even this true Faith professed and setled in this Iland, and our gracious King whom God hath set over us to be the zealous Defender of that Faith, shall by your care cast downe the great and terrible Jesuiticall Image, smiting him upon the feete of Iron and Clay, and breaking them to pieces, till their Iron & Clay, Brasse and silver, and gold, be broken altogether, and become like chaffe of the Summer flowers, and the wind shall carry them away till there bee no place found for them. And then the stone that smote the Image, even this holy Religion now professed and maintained in England, shall become a great Mountaine; that is, shall be enlarged, and fill the whole Earth, which, as wee are assured, will be true of our Religion (which is the glory of our Land, and that which unites us to Christ the true corner stone) so we doubt not, it shall be also true of our Soveraigne and his seed, that they, after they have broken the Jesuiticall Image, shall against Gog and Magog, and Antichrist, and all his Adherents, become a great and strong Mountain, and fill the whole Earth with the glory of their renowned deeds. And let Earth and Heaven say Amen, with all his Majesties honourable, religious, and loyall subjects, and all good Christians: and with

Your humble devoted Servant,
in Iesus Christ,
W. Crashaw.

THE POINTS OF NEW Divinity contained in this *Gospell.*

1.

THat the Milke of *Mary* may come into compariſon with the bloud of *Chriſt*.

2.

That the Chriſtian mans Faith may lawfully take hold of both, as well as one.

3.

That the beſt compound for a ſicke ſoule, is to mixe together her milke and Chriſts bloud.

4.

That the ſins and ſpirituall Diſeaſes of the ſoule are cured, as well by her milke as his bloud.

5.

That Chriſt is ſtill a little child in his Mothers armes, and ſo may be prayed unto.

6.

That her milke, and the merit and vertue of it, is more precious and excellent then Chriſts bloud.

IN THE APPENDJX.

THat no man, but a woman did helpe God in the worke of our Redemption.

2. That God made *Mary* partaker and fellow with him of his divine Majesty and power.

3. That God hath divided his Kingdome with *Mary*, keeping Justice to himselfe, and yeelding mercy to her.

4. That a man may appeale from God to her.

5. That a man shall oftentimes be sooner heard at Gods hands in the Mediation of *Mary*, then of Iesus Christ.

The

THE OCCASION

OF THIS JESUITICALL Blaſphemie.

IUSTUS LIPSIUS, a man of Learning enough, but too much levity, having run over all Religions, and at laſt ſet up his reſt in Popery, fell in his declining and doting dayes to open Idolatry: And as he never troubled himſelfe much with Chriſt in his life (whoſe very name a man ſhall ſeldome find in his bookes) ſo at his end, wanting matter, it ſeemes to magnifie Chriſt, he writes two bookes in praiſe and honour of two Idols: namely two old rotten, or two new forged Pictures of a woman with a child in her armes. Which muſt needs be taken for Pictures of our Lady: Wherein the prophane wretch bluſheth not to write, that at theſe two Images, there are more and greater Miracles wrought, then the Scriptures ſpeake of to bee done by Chriſt himſelfe. A learned Low-country Divine wondring that ſuch Owles durſt flye

abroad at Noon-light, and such trumpery be set to sale in these dayes of knowledge, wrote a short reproofe of the impieties uttered in the first of these bookes, which is:

De Virgine Hallensi.

Wherein because the *Iesuites* were also touched, as being the Fathers of such fooleries, and the makers of these bolts, which such fooles as *Lipsius* doe shoot: Thereupon a *Iesuit* of *Antwerp*, calling himselfe *Clarus Bonarscius* (but his true name being *Carolus Scribanius*) taking upon him in a Jesuiticall pride, the generall quarrell of the whole order of Iesuites, undertakes to defend their innocency, and their honour (forsooth) against all the world: and to that end writes a booke, and calls it, *The great Theater of the Iesuits honour.*

Amphitheatrum Honoris.

In quo Calviniſtarum in ſocietatem crimijuationes ingulatæ.

Wherein after many blasphemies against Christ, calumnies and slanders against Princes, all kind of lyes against our Ministers and Professors: he comes at last to defend their friend *Lipsius*, and his legend of our Lady of Hall: And after he hath abused him that wrought against it, with all despightfull terms, and rayl'd most artificially, wherein hee excells all other Jesuits, Parsons excepted, as far as they all other Papists: Hee makes a transition from rayling

on men to playing with God, and from diſgracing Princes to dallying with Jeſus Chriſt: and not onely defends the legend of *Hall*, written by *Lipſius* but further to ſhew his owne devotion, hee makes a Poeme, not to the honour of God, or of Chriſt the Mediator: but to our Lady of *Hall* and the Child Ieſus. Wherein, whether the verſe be better or the matter worſe is hard to tell: But whether his devotion therein is greater to a Creature, or his Blaſphemy againſt the bloud of the Mediator, let the Chriſtian Reader judge, by the Poeme it ſelfe, which hereafter followeth.

EX CLARI BONARSCII AMPHITHEATRO HONORIS.

Lib. 3. Cap, 8. pag. 356. Editionis 2. 1606.

AD DIVAM HALLENSEM, ET PUERUM JESUM.

HAEREO lac inter meditans, interq; cruorem,
Inter delicias Veneris, & lateris.

2. Et dico (si forte oculos super Vbera tendo)
Diva Parens Mammæ gaudia posco tuæ.
Sed dico (si deinde oculos in vulnera verto)
O Iesu, lateris gaudia malo tui.

3. Rem scio. Prensabo, si fas erit, Vbera dextrâ,
Lævâ Prensabo vulnera, si dabitur.

4. Lac matris miscere volo cum sanguine nati:
Non possem Antidoto nobiliore frui.

5. Vulnera

5. *Vulnera restituent turpem ulceribus mendicum :*
Testa cui saniem radere sola potest.
Vbera reficient Ismaelem sitientem
Quem Sara *non patitur : quem neque nutrit* Agar :
Illa mihi ad pestem procul & procul expungendam :
Ista mihi ad longas evalitura febres.

6. *Ira vomit flammas, fumatque libidinis Aetna?*
Suffocare queo sanguine, lacte queo.
Livor inexpletâ rubigine sævit in artus?
Detergere queo lacte, cruore queo.
Vanus hones me perpetuâ prurigine tentat?
Exaturare queo *sanguine, lacte queo.*

7. *Ergo Parens & Nate, meis advertite votis :*
Lac peto, depereo sanguinem : utrumque volo.

8. *Parvule maternus mediis qui ludis in ulnis,*
Qui tua jam comples ubera, jam vacuus :
Quid me respectas obliqua tuentibus hirquis?
Roboris in Cœlum nil habet Invidia.
Sæpe quidem dixti, noxis offensus iniquis,
Tune meas mammas, improbe, tune meas?
Nolo tuas, O nolo tuas Puer aureæ mammas :
Non sum tam duri, tam gravis aeris homo;
Sed tantum lateris pluat unica & unica stilla :
Et saltem à dextræ vulnere gutta pluat.
Si nihil è dextra vis impluere, implue læva,
Si nihil è læva, de pede sanguis eat.
Si tibi non placeo, vulnus mihi vulnera danto :
Mercedem dasto vulnera, si placeo.

9. Sæpe.

9 Sæpe mihi Babylon patera propinat, & auro,
Ingeminatque meis auribus, euge, bibe.
Non faciam, vel si Cœlum miscebitur Orco,
Non faciam, meretrix impia, non faciam.

10. O sitio tamen, O vocem sitis intercludit!
Nate, cruore sitim comprime Lacte Parens.
Dic matri, meus hic frater sitit, optima Mater,
Vis de fonte tuo promere, deque meo?
Dic Nato tuus hic frater, mi mellee fili
Captivus monstrat vincula, lytron habes.

11. Ergo redemptorem monstra te jure vocari
Nobilior reliquis si tibi sanguis inest.
Tuque Parens monstra matrem te jure vocari,
Vbera si reliquis divitiora geris.

12. O quando lactabor ab vbere; vulnere pascar!
Deliciisq; fruar, Mamma, latusq; tuis!
Parce Deus, magno si te clamore fatigem:
Non potis Imperio, non potis arte regi
Exagitante siti, Patientia perdit habenas,
Clamores si vis tollere, tolle sitim.
Pluris ego clavis: saturasti sanguine clavos:
Lanceaq; erubuit sanguine tincta tuo.
Pluris ego pannis, maduerunt vndiq; panni
Nati à vulneribus, Matris ab vberibus.

TO

TO OUR LADY OF *Hall, and to the Child JESUS.*

MY thoughts are at a ſtand, of Milke and Blood,
Delights of breſt and ſide, which yeelds moſt good.

2 And ſay when on the teares mine eyes I caſt:
O Lady, of thy Breſt I beg a taſte.
But if mine eyes upon the wounds doe glide,
Then *Jeſu*, I had rather ſucke thy ſide.

3 Long have I mus'd, now know I where to reſt;
For with my right hand I will graſpe the breſt,
(If ſo I may preſume) as for the wounds,
With left ile catch them, thus my zeale abounds.

4 And of the milke, and blood in mixture, make
The Soveraign'ſt Cordiall ſinfull ſoule can take.

A mixture of Chriſts blood & a Creatures milke to make vp the confection which muſt heale our ſoules.

5 Theſe wounds corrupted Ulcers mundifies,
Which none can cure, unleſſe he cauterize.
Theſe breſts the fainting *Iſmael* well would cheriſh,
Whom *Sara* ſcorn'd & *Agar* would not nouriſh:

The first from me expells all Pestilence:
The second drives all lingring Feavers hence.

How the blood and the milke are made equal

6 Doth *Ire* belch fire, or *Lust* like *Aterna* smoketh?
Either the bloud or milke this fervor choaketh.
Doth Envies rust enroule mee round about?
This milk, or that same bloud soone scours it out,
Or doe vaine glorious tumour stuffe me still
Her's bloud and milke enough my thirst to fill.

7 Mother and Son give eare to what I crave,
I beg this milke, that blood, & both would have.

8 Youngling, that in thy Mothers armes art playing
Sucking her brest sometimes & sometimes staying
Why dost thou view me with that looke of scorne?
'Tis forceless envie, that 'gainst thee is borne.
Oft hast thou said (being angry at my sinne)
Darest thou desire the teates my food lyes in?
I will not, oh I dare not, golden child;
Here the milk is advanced above the blood.
My mind from feare is not so farre exild:
But one, even one poore drop I doe implore
From thy right hand, or side, I aske no more.
If neither, from thy left hand let one fall:
Nay from thy foot, rather then none at all.
If I displease thee let thy wounds me wound:
But pay my wage if I in grace be found.

9 Oft-times doth *Babylon* in gold me send
Strong wine, and whispers to me, drink my friend.
No, no, though heaven & hell should make confusiō
Ile none false strumpet, hence with thine illusion.

10. But

10 But ah, J thirſt: ah dreght my breath doth ſmother
Quench me with blood ſweet Son, with milk good
Say to thy Mother, ſee my brothers thirſt, (Mother
Mother your milke will eaſe him at the firſt.
Say to thy Son, behold thy Brothers bands,
Sweet Son, thou haſt his ranſome in thy hands.

11 Shew thy redeeming power to ſoules oppreſt:
Thou ſonne, if that thy blood excell the reſt.
And ſhew thy ſelfe juſtly ſo ſtilde indeed,
Thou Mother, if thy breſts the reſt exceed.

12 Ah when ſhall J with theſe be ſatisfi'd?
When ſhall J ſwimme in joyes of breſt and ſide?
Pardon (O God, mine eager earneſtneſſe;
If J thy Lawes, and Reaſons bounds tranſgreſſe.:
Where thirſt o're-ſwayes, patience is thruſt away:
Stay but my thirſt and then my cryes will ſtay,
I am better then thy nailes: yet did a ſtreame
Of thy deere bloud waſh both the lance & them.
More worthy J then clouts: yet them a flood
Moiſtned of Mothers Milke, and of Sons blood.

The Approbation of this AUTHOR.

CLarus *Bonarſciw*, otherwiſe called *Carolus Scribanius* is a Jeſuit now living at *Antwerp*, and of much account amongſt them; he wrote this booke, and ſpewed this blaſphemy out of his uncleane heart ſome foure or five yeeres agoe. And whereas both the *Author* and his Booke deſerved the fire and halter, it was ſo farre from being miſliked in the *Romiſh Synagogue*, or any way cenſured, that ſince then the booke hath beene Reprinted, and the *Author* and his Booke ſtand enrolled, approved and commended (in their great Volumes ſet out for that purpoſe) for good and Catholike.

Clari Bonarſcii Amphitheatrum Honoris Ieſuitici, in quo Calviniſtarum in ſocietatem Ieſu criminationes jugulatæ. Proſtant Palæopoli 1605. & poſtea 1606. Hæc Poſſevinus Ieſuita in Apparatu ſacro Tom. 1. lit. C. pag. 357. editionis ultimæ.

Palæopoli hoc eſt Antuerpiæ.

And it is to be noted, that theſe Volumes of *Poſſevine* containe onely an inrolement and approbation of no writers at all, ſave ſuch as are approved *Romiſh Catholicks*, and are ſet out with great and publike allowance

allowance of the *Romiſh State*, as may be ſeene at the beginning of the firſt Tome.

Beſides, let all men know the Booke ſtands yet unceníured,and the man lives ſtill unpuniſhed; nay, unreproved,or rather commended and rewarded for it : therefore this cannot be called an obſcure or private fact , but may properly be held the fact of the Romiſh Church or State.

A DISCOURSE OF The Ladies of *Hall* and *Sichem*,

in way of Preface; shewing particularly the occasion of this Gospell.

THE blessed *Mother of our Lord*, as the Church in all ages hath done, so doth ours, willingly honour, as the most blessed of all Saints, yet as a creature, and as one saved by her Son, *that Saviour in whom her spirit rejoyced:* [a] we know and acknowledge that not she but the *Holy Ghost* hath said that *all generations shall call her* [b] *blessed*: yet we must confesse, wee are of that Fathers Religion, who said, [c] *her spirituall bearing of Christ was happier then her carnall, and her selfe more blessed by conceiving Christ in her heart then in her wombe, & by beleeving in him then by bearing him: for her bearing him in her body would not have saved her soule, if she had not more happily borne him in her heart.* And in another place, [d] *she was happy and blessed, not because in her the word was made flesh, but because shee heard the word of God and kept it.* This

(a) Luke. 1.

(b) Luke.

(c) August. *Lib de Virginit* *Felicior partus spiritualis quã carnalis beatior enim Maria fuit concipiendo Christum fide quam carne materna enim propinquitas nihil ei profuisset ni-*

This her bleſſedneſſe, far be it from us to impeach and who would not yeeld her all bleſſedneſſe and honour that a Creature may have, of whom GOD vouchſafed to take the fleſh of man, and if any of our Religion hath given any words of her, that may give the leaſt blemiſh to her bleſſed ſtate, it was not done in any the leaſt contempt of her, but in the *zeale*, they bare to the honor of their *Saviour*, whom they held diſhonoured by the unequall comparing of her with him; for what will not a Chriſtian mans zeale cauſe him to doe, when he ſeeth his God diſhonoured, who would have thought that *Moſes* would have caſt ſo careleſly out of his hands, ſo precious a jewell as were the two Tables written with the finger of God? *and yet when he heard the name of the Lord blaſphemed, he forgot himſelfe and them, and, as though he remembred none but God, hee threw them away and brake them in pieces.*

ſi felicius ebriſtum corde quam carne geſtaſſet.

d) Idem Ide felix quia verbum Dei cuſtodivit non quia in illa verbum caro factum eſt.

Papiſts themſelves cannot deny but our men do (out of this caſe) ſpeake and write moſt reverently of the bleſſed Virgin, as namely. Luther, Oecolampadius. Bucerus, Spangenbergius, urb. Rhegus, Bucer Bullinger.

If *Moſes* his zeale makes his haſtineſſe excuſable, then no reaſon to contemne them whoſe zeale gave paſſage to their paſſions, & cauſed them for the honour of the Creator to forget the priviledge of a Creature, and I dare ſay, there was never learned man of our profeſſion that preſumed to touch the very skirt of the garment of her glory, unleſſe they ſaw her ſet in compariſon with *God or Jeſus Chriſt*, which ſeeing the Romiſh Church dare offer to doe, thereby eclipſing the glory of *Gods mercy*, & the worthineſſe of *Chriſts ſatisfaction*, wee hold it our duties to bee zealous for the glory of our God, and to preſerve as far as in us lyeth the *prerogatives* of our Saviour.

All this is confeſſed by Coccius the great Papiſt in his Theſaure Catholico. To. 1. Li. 3. ar. 5. p. 300.

If

Bonaventure himſelfe ſaid that wee muſt take heed leſt we ſo farre advance the glory of the Mother, that wee diminiſh nothe glory of the Son.

If it be ſaid, that they match her not with God or *Chriſt*: I anſwer they doe, and that in ſuch a meaſure, as we dare pronounce her, or any Angell accurſed, that ſhould either *arrogate*, or accept of that which the *Romiſh Religion* aſcribes unto her. Too good evidence hereof hath bin ſeen in all ages for theſe 200. yeares laſt paſt, wherein they have fallen from honouring her as a *Saint*, to magnifie her as a *Mediator*, to pray to her as to a *God*, to truſt in her as in a *Saviour*. Many particulars have bin ſpecified by many of our *writers*, which by the *adverſaries* could never be denyed, they are ſo evident, and yet were they neither *recanted nor removed*, but contrari-wiſe they have proceeded from evill to worſe, till their blaſphemy have even pierced the *heavens*, and touched the Crowne of the *Almighty*, and confronted the wounds, merits and bloud of our *Saviour*. Particular inſtances hereof are many, which may be collected out of the Authors of late yeares, part whereof ſhall (if God permit) be particularized in this Treatiſe.

Reinoldus de Idolatria, Catalogus teſtium veritatis. Perkins of the Idolatry of the laſt times.

But above all, there is one, which as it is the lateſt, ſo is it the fowleſt, and wherein Popiſh blaſphemie is at that height, as now it gives hope to all Chriſtian men, that their *Prayers* are heard, her end is at hand, *and that her iniquity is come up before God*, and there remaines nothing but the revenging hand of God to be ſtretched out upon her. We have it not from the report of Marchants, from the Letters of the Poſts, nor from the intelligence of Embaſſadors, for then our *adverſaries* might ſuſpect it: Nor from the re-

port

port or writings of our owne men, for then let the world not beleeve us, but wee have it from the Fountaine it selfe even from the Record wherein it is written with the *Authors* hand: and surely if the evidence were not beyond exception, our selves would not beleeve it of them, though they be our enemies. Thus standeth the case.

Amongst the late devices that Romish policy hath forged to uphold their Hierarchy, a principall is, their Art of Miracles, which they pretend to have so ordinary, that in many Churches they have more Miracles then Sermons: but alas! daily experience sheweth that they be lying Wonders, and no true Miracles. Now because such tricks are most effectuall to delude the common people, and that they find themselves and their cause to have lost much of late in many parts of Christendome therefore to recover themselves, and to gaine credit to their forlorne cause, they have most busily applyed this point of late, and have by the craft of Machiavilian Jesuits (*as* Watson *their brother Priest often stiles them*) *so farre prevailed, that there scarce passeth a month wherin some new Image of our Lady is not found, or some strange Miracle and wonders heard of.*

In 80 yeares the Pope lost all England, Scotland, Ireland, Denmark, Swoden, and a great part of Germany, France, Switzerland, Poland and Hungarie.

In their quodlibets often.

Two yeares agoe, they caused a story to be written and published, wherein they blush not to make their people beleeve, that more miracles, and greater then Christ did, have beene, and are daily done at *Hall* (a towne on the *borders* of *Brabant and Henault*) by the Virgin *Mary*, at a Picture of hers in a Chappell there: and this is set out by no triviall or vulgar fellow, but by that famous Apostata *Lipsius*, that the Tale may carry the more credit: and the miracles are not of ordinary

See the book called, Iusti Lipsii divæ Virgo Hallensis.

dinary but of the higheſt nature; for healing of frenſies, Fevers, Convulſions, is nothing, nay, ſight is given to the blind, and whereas Chriſt raiſed but three from the dead (that wee know of) *our Lady of Hall* (ſaith *Lipſius*) gave life to 7. at leaſt that were dead: Loe here how far ſhort Chriſt himſelfe is of his Mother, and now we marvaile no more if they have written that St. *Francus did all that Chriſt did, and more then Chriſt did, ſeeing the Picture of his Mother can doe more then he did.*

Iairus daughter

Omnia quæ fecit Chriſtus fecit Franciſcus plura quam fecit Chriſtus fecit Franciſcus lib. conformicatum beati Franciſci.

I ſay the *Picture* of his *Mother*, becauſe *Georgius Fabricius, the Popes Cenſor of bookes, in his allowance of this Legend of Lipſius, ſaith, that God giveth and communicateth divine power to worke miracles, not onely to the Virgin Mary and the Saints, but even to their Images or Pictures: behold, good Reader, a worthy piece of new refined Popery, Gods divine power is communicated to the very pictures of creatures:* And if any man object that miracles are not in theſe dayes to be expected, *Lipſius* hath a learned and Catholike Anſwer, that now indeed in reſpect of *Chriſt*, or to averre his Doctrine, or to maintaine his honour, they need not, but the caſe is otherwiſe, ſaith he, with the Saints, for many doe refuſe to worſhip them, and grudge at the Honour that in the *Romiſh Church* is given them, and therefore to defend them in this point, and to eſtabliſh that worſhip which they doe unto them, *God ſuffereth ſo many miracles to be done even by their Images: which anſwer being well conſidered of, what a kind of Doctrine it containeth, I leave to the learned and judicious Reader.*

Strange Doctrine of Popery.

By Popiſh doctrine chriſt doth more to eſtabliſh the worſhipping of Saints then his owne.

I onely ſay, that if this be true, then how ſorteth

it

it with the very body and current of his ſtory, by which no man can deny, but it is apparent that moſt of the miracles which he ſpecifieth, were done almoſt 200 yeares agoe, namely, betwixt the yeares 1400. and 1500. long before *Luther* began to preach & (as they ſay) afore our Religion was in the world, and conſequently before the worſhipping of Saints was withſtood, therefore it followeth, *that miracles were ordained at Saints Images, even then when worſhipping of Saints was not denyed: Lipſius might have done well to have reconciled ſo evident a contradiction.*

But what aſſurance have we for the truth of theſe Miracles: or how know we? this is an approved Picture of our Lady? *Lipſius* anſwereth, that there was one *Sophia* daughter to the *Landgrave* of *Heſſen*, by his Lady Saint *Elizabeth* (a Saint of Pope *Gregory* the 9. making within foure yeeres after her death.)

This *Sophia* (ſaith he) as it is thought, had certaine *Images of our Lady, given her by her Mother Eliz.* (was it then but thought ſo, & muſt we now beleeve it?) one of theſe ſhe gave to the Nuns of the Nunry at *Vilvord*, and that was called *our Lady of comfort*: 2. more ſhe gave to *Madam Machtild*, or *Maud*, her husbands ſiſter, who beſtowed thē thus, one ſhe gave to *Graveſand*, another to *Harlem*, two townes in Holland, the 3d (which it ſeemes ſtole all the vertue from both the other) to Hall a towne in Henault, and this is that we now ſpeake of: and to ad more credit to the ſtory, he tels us, that this Lady *Maud* was Mother to that Lady *Maud*, who bare at one birth 364. Children, which were all borne alive, & baptized by a Biſhop: So ſaith *Lipſius*, this is that Image, which now

An old ſtory but greatly ſuſpected by Erasmus and other learned men, to be fabulous.

wee worſhip at *Hall*, and thus ſtrong a Foundation hath the Story: and now may not all *Calviniſts* be aſhamed to doubt of this Story or to ſuſpect theſe grounds?

Now therefore ſurely we muſt needs beleeve (elſe we are unbeleeving *Hereticks*) that one was before this *Image* diſpoſſeſſed of a Divell without any other meanes, for ſo he ſaith, & that ten at leaſt were delivered from preſent death, by but calling or thinking upon *our Lady at Hall*, and that 7 were raiſed from death to life, being but laid before the Image; and all theſe within the ſpace of 20. yeeres, & in one Country (*ſo ordinary a matter it is in Popery to raiſe the dead.*) Nay, we muſt beleeve, or elſe we are Infidels, *that when a Faulkner ſhould have bin hanged for loſing his Lords Faulkon, and had the rope about his neck, and did but call to mind the Lady of Hall, forthwith the Hauke came flying home againe, and lighted upon the Faulconers ſhoulder, and ſo ſaved his life; for this, is not* Lipſius *aſhamed to report.* Which if it be true, thē we ſhall leſſe wonder hereafter at that in the *Legend*, where it is reported how a *Parrat* having got abroad out of her Cage, & ſporting her ſelfe in the ayre, was by and by eſpyed by a Hauke, who being ready to ſeize upon her, inſtantly the *Parrat* ſeeing her ſelf in danger to be ſurprized, cryed out *S. Thomas a Becket ſave me*, and preſently the Hauke fell down dead, and the *Parrat* was delivered.

An excellent & new foundway for Faulkners to find their loſt Hawkes never before heard of Prove this Lipſius, and thou wilt have many Faulkners turn Papiſts,

See the old Engliſh legend in folio, of the life of S. Thomas of Canterbury.

As alſo theſe miracles of *S. Francis* ſo far beyond *Chriſt* or his *Apoſtles*, that he tamed wild Beaſts, that he preacht unto a Wolfe, & converted him from his cruelty, and calling him by the name of his *Brother Wolfe*

See the Booke called, liber conformitatum S. Franciſci, of any impreſſion

Wolfe, made the towne of *Engubium* and him friends, who of long time had bin at contention, and for the assurance of the peace, hee made his *Brother Wolfe* to give him his Faith in the Market-place, before the Magistrates, and afterward the Wolfe went up and downe the City, and tooke his meat from doore to dore. Loe here you *Hereticks*, here is a miracle worth something, and if they will not beleeve me, looke in the holy Book of *Conformities*, and there you shall find all this, and much more; as namely, how the birds would come flying, and the beasts flocking about him to heare him preach, and how the *Nightingales* and other *Birds* would come and helpe him to say Masse, and sing his Office, and would answer him *Verse* for *Verse*. Come out ye Hereticks, *Calvinists*, *and Lutherans*, St. *Francis* and his followers challeng you all to bring out one Miracle like these, to approve your Religion: surely they may, & for ought I see, *Christ and his Apostles* also, for they never wrought such a Miracle to confirme the Gospell. Is *it not then apparent that St. Francis hath done more then Christ did?*

See the conformity of the old impression and his life in English.

Sedulius a Popish writer hath this I sit yere defended all these.

Oh my deare Country-men, you that name your selves the Catholikes of *England*, if you would but open your eyes & consider of this, I durst make your selves Judges, what Divinity this is: if you suspect me, beleeve me not, looke into the Bookes themselves, and beleeve your owne eyes: If you say unto me that some such impieties & follies might creep into the old Bookes 100. or 200. yeares agoe when the times were not so wary nor suspicious; but the Church hath since reformed such abuses, I answere,

I alledge moſt of this out of the Booke of conformities, lately corrected and printed in *Italy* within theſe 20. yeares: but if yon looke into the old one, printed 10. yeares agoe (wherewith your Fore-Fathers were abuſed) you ſhall there find ſuch matter, as for *reverence of the Reader, I ſhame, and for the honour of God I feare to write.*

And as for theſe miracles at our Ladies Picture at Hall, they were never offered to the worlds view nor ever came to light till within theſe 3. yeares, that *Lipſius*, a man who durſt doe any thing but honour *Chriſt*, preſumed to publiſh them, and with foule impiety to write that in theſe dayes *Chriſt* and his Doctrine, ſervice and Religion needs no miracles, but the Saints and their ſervice and worſhip doe ſtand in need thereof: and as in the infancy of the Church, *Chriſt* had his, ſo in the perfect ſtate of it, Saints and their Images muſt have their miracles: but obſerve withall that (if they ſay true) more ſtrange and as I may ſo ſay, more miraculous Miracles are done by the honour of Saints, *and approving the worſhipping of them and their Images, then were for the eſtabliſhing of the Goſpell, the abrogating of the Ceremoniall law, and for proving Chriſt to be the Sonne of God.*

See the conformity of the old impreſſion, or his life in Engliſh.

Lipſius dyed a relapſed Papiſt at Lovain, Anno. 1604

If Lipſius were living I would not ſpare to tell him that this his Doctrine ſmels ſtrongly of that whereof he hath bin (it ſeemes not without cauſe) ſuſpected, which becauſe he is dead, I will forbear to name.

But ſome of our *Engliſh* Papiſts, which are not learned, may doubt whether there be ſuch a Booke or no, or if it be not deviſed by us, and fathered on them, for ſo do their Prieſts often ſuggeſt unto them

of

of ſuch Bookes (as they ſeare the people will miſ-like) but if any of their miſleaders doe ſo miſ-informe them, let them know the Booke hath beene twice printed at *Antwerpe*, and once at *Paris*, with allowance of authority in both places, not onely of the Cenſors of Bookes, and the Arch-biſhop of the place, but the matter and miracles in the Booke are confirmed with the Bulls of 2 Popes, one of Popo *Nicolas*, in the yeare 1451. the other of Pope *Clement* the 8. within theſe 8. yeares: and if any ſtould be ſo unreaſonable as to thinke that we have forged all this, *Poſſevine*, *the Ieſuite* may give him full ſatisfaction: who in his *Apparatus ſacer* hath publiſhed to the world, that *Lipſius* in the yeare and at the place aforenamed, did put out ſuch a worke, and gives him ſpeciall commendation for his labours, in that and in the like for the Catholike cauſe.

The ſ bulls of 2 Popes are in the end of the booke.

Iuſtus Lipſius vir vere Catholicus inter complures eruditiſſimos libros anno 1604 edidit librum hunc prænotatione Iuſti Lipſii diva virgo Hallenſis ejuſq; beneficia & miracula bona fide atque ordine deſcripta. *Antuerpiæ* apud moretum Poſſe Appaſa. To. 2. in letera I. p. 318. Iuſti Lipſii diva Aſpricollis.

But hath not *Lipſius* recanted, or the Romiſh Church reformed this ſince then? Alas, *Lipſius* was ſo farre from that, that the yeare after, very neere unto his death, as though he intended nothing but *to heape up wrath againſt the day of wrath*, he added *drunkenneſſe to thirſt*, as the Prophet ſaith, for heaping ſin upon ſin, inſtead of revoking and recanting his former colluſion, he publiſhed another pamphlet, a more ridiculous Legend, and fraught with more improbabilities and impoſſibilities then the former. It beares this Title: *Juſtus Lipſius his Hiſtory of our Lady of Sichem, or of our Ladies Picture of the craggy-rocke or ſharpe hill, and of her new miracles and benefits: at Antwerpe, 1605.*

At

At this Image ſaith he, are wrought miracles of all ſorts Apoplexis, Epilepſies, gouts & all kind of diſeaſes are healed, lame are reſtored to limbes, blind to ſight, deafe to their hearing, and all theſe by heaps not ſildome or extraordinarily, but yearly monthly, daily, almoſt 60. are regiſtred by *Lipſius* beſides many more omitted, and all to be done in 2. or 3. years, inſomuch as if his report be true, God makes Miracles far more ordinary for the honour of Saints and their Images, then he did for confirming the doctrine of Chriſt and his Apoſtles: But what credit hath the ſtory of *our Lady of Sichem: even as good as hath our Lady of Hall, elſe let the Reader judge.*

The tale of the Image of craggy Hill.

Neere to the littlepoore (but old) town of *Sichem*, ſaith *Lipſius*, there is a Mount, barren, rough, and craggy, on one ſide thereof there is a little Hillock: on it growes an Oake, and in it or faſtned to it, is a little Image of our Lady, which hath done great miracles in time paſt, and was therefore worſhipped of the people there: but how is that proved? thus, about 100. yeares agoe, a *Shepheard* found that Image and put it in his boſome, thinking to carry it home to worſhip it, but as he was in theſe thoughts, hee was ſuddainly ſtrucken and aſtoniſht in his ſenſes, and benummed in his whole body, inſomuch as hee could not ſtirre one foot, but ſtood ſtill like a dead trunke, not knowing what to thinke of it, nor how to helpe himſelfe, his Maſter wanting both his ſhepheard & his ſheepe, ſought them, and found him ſo ſtanding, who told the whole matter: his Mr. taking the Image went with great devotion and ſet it up in the Oake againe, and forthwith the ſhepheard had his limbes

heap

reſtored, and went and worſhipped it, and ſo by their reports, all the Country heard of it, who came by heapes and were healed of all diſeaſes, but agues eſpecially: and ſo it continued (ſaith he) till within theſe 20. yeares, about which time the bleſſed Image was ſtolne or loſt, no man can tell how. But is it not ſtrange that if it could doe theſe Miracles, they would let it be loſt ſo careleſly?) Well, loſt it was: But what tho? people went as faſt then as afore, and ſtill as great cures were there done as when the Image was there: and in want of the Image, the people worſhipped the Oake, & why might they not ſaith *Lipſius*, the holy Image had hallowed the tree; ſo that it might lawfully be worſhiped: (behold Popiſh devotion) yet, ſaith he, wee worſhipped not the Tree, but in it the Image, and in it our Lady, and in her God. *Marke, good Reader, God gets his worſhip at laſt, though it be at the fourth hand:* they tender it to the Tree, the Tree yeelds it to the *Image*, the *Image* conveyes it to our Lady, and ſhe preſents it to God: ſo then by *Popiſh doctrine* and devotion, God is ſerved and honoured after his creatures, and ſo at laſt gets his owne, if they ſay that the worſhip is intended to God, and is not ended but in him: I anſwer, but were it not better that the worſhip were offered immediately from the heart and hands of the worſhipper to God himſelfe, and to paſſe through no hands, but of his Sonne the Mediator? *But this is* Hereſie, *let it paſſe, or elſe it muſt paſſe the fire.*

To returne to the ſtory. Our Lady of *Sichem* is loſt, but what then, muſt the poore Town loſe her traffick and living? *Nay rather we will make another, for that*

is no hard nor unlawfull thing in that Religion :) and ſo ſaith he, 7. yeares after, an honeſt and devout Alderman of *Sichem* (*perceiving well how his and his neighbours gaines came in, and how the poore towne lived*) like a good townesman, made another Image, put it in a boxe of wood, and faſtened the Boxe to the Oake, that ſo their Lady might not bee loſt ſo careleſly as afore.

This new Image thus made, did as many miracles as the other, *and why ſhould it not, for was it not as good as the other? nay it may be it was curiouſly carved and better wrought.*

Thus it continued certaine yeares till at laſt the Pariſh Prieſt perceiving they began to be well cuſtomed, beſtowed ſome coſt on their Lady, which got them ſo much, that they built her a little Chappell of boords, and placed her there. But ſtill their cuſtome growing greater, they ſhewed thẽſelves thankfull to their patroneſſe, and as ſhe fild their purſes they ſought her honour, and built her a faire chappell of ſtone, ſome 2. yeares agoe, and in that reſteth the Jmage, working miracles every day. *But what became of the Oake?* it was cut away by pieces by devout perſons, and carried away, that it was in danger of falling, and a counſell was called in the towne what were to be done with it (*as in ſo great a matter it is requiſite*) and there, after ſerious conſideration, it was gravely concluded, that it ſhould bee cut up by the rootes, and with much ſolemnity brought into the towne of Sichem, where when it came, forthwith happy was he that could get a piece of the holy

Wood,

Wood, whereof, ſaith *Lipſius*, and bluſheth not to write it, divers made them little Images, and with much piety doe worſhip them: others that were ſick of grievous Diſeaſes, ſhaved it into their Drinke and drunke, and ſo were healed. *See what an excellent Religion this is*: one Image hath begot many, and the firſt Image being but faſtned to the Tree, ſo ſanctified the whole Oake, that every Image made of the whole Tree, ſhould be as good as it ſelfe, and every crumme of the Wood ſhould worke Miracles as faſt as the Image did.

Loe here the Hiſtory of our Lady of Sichem, or of the ſharpe Hill, and this Legend is not *Lipſius* aſhamed to thruſt upon the World, for a true and undoubted ſtory. Such are the times we be fallen into, that to ſet faſt the Crowne upon the Popes head, Truth muſt ſtand aſide, and Lyes muſt paſſe for currant without controule: and ſuch a cauſe is Poperie as cannot continue in credit before the People, but by forging a continuall ſucceſſion of lying Wonders: for now wee are made beleeve, that the Virgin *Mary* hath two Images within few miles together, which have done more Miracles in a few yeeres bypaſt, then God himſelfe did in the old, or Chriſt and his Apoſtles in the new Teſtament: Such Idols of indignation doth the Romiſh Harlot advance againſt the Soveraigne Majeſty of GOD, to provoke him withall: for what is it but an Idoll of indignation, that not a Creature onely, but the very *Image* of a Creature ſhould bee made partakers of the divine Power and Majeſty of God?

The time was when *Iſaiah* the Prophet durſt ſay of God, *I am the* Lord, *this is my name, & my glory I will not give unto another , nor my praiſe to graven Images*, *Eſay* 42.28. but howſoever that might bee tolerable *Doctrine* in thoſe dayes, had hee lived in theſe, he muſt have beene taught that a part of the glory and praiſe of God, may daily be given to graven Images , and yet the glory of God not at all therby impeached, but rather augmented: Loe what Idols of indignations and abominations lye hid under the Myſterie of iniquity.

And yet good Reader, as God ſaith unto the Prophet, *Turne thee a little, and thou ſhalt ſee greater abominations then theſe.*

It is yet ſcarce three yeeres agoe, ſince the tale of our Lady of Hall, was forged by ſome Jeſuite, and publiſhed by Lipſius, when withall a faire Picture graven in braſſe was prefixed upon the 1. p. before the book of *our* Lady *holding her Son in her armes*.

And behold, the *Jeſuit*, as though the Mother were a woman, and the Son but an Infant: or as though they had gained enough by Chriſt already , and would now ſee what they could get by the Mother, began to call in queſtion his *merits* and *mediation*, and the dignity of his *wounds* and *ſufferings*, and at laſt pronounce that his *wounds* and her *paps*, his *blood* and her milke, are either all one , or elſe that the *milke is better*.

And yet before we enter into the particular, let the *Reader* obſerve, that though the Image be both of our Lady (as they call her) and of her Son Jeſus our Lord, yet notwithſtanding the miracles are all aſcribed

bed to her and her Picture, and none to *Jesus Christ*: for the colouring of which impiety, what they can say I see not, unlesse they dare affirme that the Sonne will doe no miracles in the presence of his Mother, to which end, it may well be noted, and generally in all places where the Mother and the Son, the Virgin *Mary*, and our Lord Jesus be pictured together in their Churches, she is alwayes set forth as a woman and a Mother, and he as a Child and Infant, either in her armes, or in her hand, that so the common people might have occasion to imagine, that looke what power of over-ruling and commanding the Mother hath over her little Child, the same hath she over her Son Jesus, and that seeing the Son is but an Infant in his Mothers armes, therefore they might not wonder why her Picture doth all the miracles, and his none; for its like, Christ did no miracles when hee was a Child, into these superstitious, & even blasphemous conceits do they endeavour to drive their people, not caring what they derogate from Christ, so they give it to their Saints.

Is it not admirable, that still they will make him an *Infant*, still in his Mother armes, still under her power, and still all miracles must be wrought by her and at her Picture, as though either hee could not, or in his Mothers presence, would not, or, at the least, as though she had many Enemies, and therefore needed Miracles, and Christ none?

But alas! who seeth not that the *Atheisme* and *profanesse* of the World causeth even the name and Religion of Christ to be blasphemed, that if miracles might lawfully be expected, we should think them as

needfull as ever ſince the firſt planting of the Goſpell: it is therefore a ſtrange piece of *Popiſh doctrine*, that there is more cauſe that the *Virgin Mary*, and her Picture ſhould have miracles for them, then Chriſt and his Religion.

But yet this, and all other their ſuſpitious and impious ſpeeches and practiſes againſt the Honour of Chriſt & his Religion, are in my judgment inferior, and may all ſtoupe to this new impiety of the *Ieſuites*, whereby the Mother is compared to the Son, not as being a child or a man, but as the Saviour and Mediator, & the paps of a woman equalled with the wounds of our Lord, and her milke with his bloud.

If this were written by *Proteſtants*, ſome might ſay we might report partially, or if it were a matter of old, the age might yeeld ſuſpition that it were made worſe in the carriage: But when it is a matter of yeſterday and comes from themſelves, partiality it ſelfe cannot cavill againſt it

And the particular is this, *Clarus Bonarſcius*, a Jeſuite or the Ieſuites Patron, publiſhed this preſent yeere to the world, a volume large enough, in defence of the whole order of *Ieſuites*, the booke beares this Title.

Clari Bonarſcii Amphitheatrum Honoris.
In quo
Calviniſtarum in ſocietaem Ieſu, criminationes jugulatæ.
Editio altera, libro quarto auctior.
Palæopoli Advaticorum, apud Alexandrum Verheidon, 1606.

This

This volume he erected, as a *Theater*, yea an *Amphitheater of Honour*, in defence of the Jeſuites; wherein after he had eſſayed with much ſleight of wit, and in a ſtrange ſtile, to wipe away many foule blots, with which that *Atheiſticall* brood hath ſtained the *holy name of Ieſus*, and adorned it ſelfe, for generally that which diſhonors God adornes them, and after he had ranged over all the former Churches, and raked up all rotten ſlanders, and revived all the Calumniations that were anſwered, dead and buried, 40. 50. and 60. yeeres agoe, and railed upon the living and dead, *Calvin*, *Beza*, *Pareus*, *Stenius*, *Toſſanus*, *Fatus*, and many other holy and learned men, with that bitterneſſe and virulency as never was before him: yea, moreover after that he had laid high and horrible imputations upon this whole ſtate of *England*, & like a true Jeſuits Impe, ſlandred the whole *Government*, with foule injuſtice, & monſtrous cruelty in many particulars, & had in *Ieſuiticall pride*, dared to defile the name and honour of renowned Queene *Elizabeth*, *whoſe memory for ever will be bleſſed*, with words unworthy the mouth of man, *if he were not a Ieſuit*, at laſt from the defence of *Jeſuits*, hee falls to defend *Lipſius*, a good friend of theirs, and his two ſtories of our Lady of Hall, and our *Lady of the craggy Rocke*, and not onely labours to make good all his fancies and fables, but further to ſhew that a Jeſuite hath one tricke of impiety beyond all, and is annointed by the Divell with the oyle of miſchiefe above all his fellowes, addeth a number of Verſes directed to that Picture, which he calleth *our Lady of Hall*, fraught with ſo many

many blaſphemies againſt the *blood* and *merits* of the *Mediator*, as Chriſtian eares to this day did ever heare, and doubtleſſe no Chriſtian heart can patiently endure: and certainly if the bleſſed Virgin *Mary*, to whoſe picture he hath conſecrated them, may be his *Iudge*, without doubt both he and his blaſphemy will be condemned to hell, and ſhe *whoſe ſoule rejoyced in God her Son and Saviour*, her ſoule, I ſay, will rejoyce in the juſt Damnation of him who ſhall match the milk of her a creature, with the bloud of him her Saviour. But ſhall we heare them? No, will ſome ſay, *let blaſphemy rather be buryed in the depth of oblivion, darken not the Sunne, defile not the heavens, poyſon not the ayre, burden not the earth with it, amaze not the minds, and terrifie not the conſciences of weake Chriſtians.* And aſſuredly could I bury it ſo that it might never live, and quench it ſo as it might never flame againe, and if my Booke were the onely Copy in the world, I would rather chooſe to cover this ſhame of the ſhameleſſe Whore of *Babylon*, then by diſcovering it to cauſe good mens eares to tingle, and their hearts to tremble. But ſeeing the ſtrumpet hath the Whores forehead, and glorieth in her owne ſhame, and ſounded out this blaſphemy, as with a trumpet, in the eares of all *Chriſtendome*, by publiſhing it in a Booke, which he calls *the great Theater of the Ieſuits Honour*, even bringing ſo fearefull a blaſphemy upon the ſtage, and dare divulge it in a ſecond impreſſion, leſt the world ſhould want it.

Let us therefore crave leave of our *Lord Ieſus*, to diſcover her ſhame wherein ſhe glorieth, and that we may

may without impeachment of his honour, repeat so foule blasphemy, that so the world may both perceive what a Religion Popery is, and that we for our parts, *have no fellowship with such abominable workes of darknesse. Ephes.5.*

The Title he gives them is this:

Ad divam Hallensem & Puerum Jesum.

That is,

To our Lady of Hall, and the Child Jesus.

See first the impiety lurking in this Title. She is a Queen or Lady, *Jesus* a Child or Infant: compare this with holy Scriptures, they indeed speake both of him and her, but of him as God and a Saviour, of her as a Creature, the Mother only of his humanity, although the Mother of him that was God, & exercising power onely over his humanity, and that onely during his infancy and private nesse, but not after he tooke upon him the *Prophetical Office of the Mediator*, for then he said, in a certain case, *woman what have I to do with thee*, Iohn 2. 4. And againe, being told, *he was without to speak with him*, he answered, that he had more Mothers, though not in the same, yet in a better sense: for *whosoever did the will of his father, the same saith he is my Mother: Mat. 12. ult.* Thus the Scripture proceeds to describe him in his Prophetical, and afterward in his Priestly Office, and leaves him not till at last he be ascended into heaven, and have taken possession of his Kingdome, & then the Scripture leaves him in his glory.

Is all this true? And yet muſt he now after 1600 yeeres be an *Infant* in his Mothers armes? And for her, the holy Scriptures ſpeake no more of her, but as of a creature, a woman, a beleeving Iew, a holy Saint, ſaved by Faith in her Saviour Ieſus Chriſt, and ſo leaves her, with little mention (after Chriſt was baptized, and entred his Propheticall Office) her Body to goe the way of all fleſh, and her Soule to enter into that great glory which Chriſt had purchaſed for her, and all that ſpirituall kindred of his, whom with his owne mouth he had pronounced *more bleſſed for hearing his word and keeping it, then they could have beene by being the Mother of his Fleſh.*

And yet now after 1600. yeeres, ſhe muſt ſtill be a commanding Mother, *and muſt ſhew her authority over him, and he muſt receive our prayers by her meanes, and ſtill ſhe muſt beare him in her armes, or lead him in her hands, and her Pi&ure muſt worke all the miracles, but his none: and ſhe muſt be ſaluted as a Lady, a Queen a Goddeſſe, and he as a Child: If this be not ſo, let this title judge: Ad Divam Hallenſem, & puerum Ieſum.* But let us leave the Title, and not ſtand long at the Gates, but enter this City of confuſion.

And now, all good Chriſtians, hearken with griefe of heart to that which I rather wiſh you might never have heard; but if your eares tingle, your haire ſtand up, and your hearts tremble at the Blaſphemy following, blame the heart that indited it, the hand that writ it, the Religion that allowes it, and not the pen that diſcovers it.

THVS

THUS THEN BEGINS THE JESVITES Gospell.

Hæreo lac inter meditans interque cruorem,
Inter delicias Uberis & Lateris.

That is:

My thoughts are at a stand of Milke and Blood:
Delights of breſt and ſide, which yeelds moſt good.

HEarken thou bleſſed Apoſtle *Paul*, if thou in Heaven, canſt heare the blaſphemy on earth, thou that didſt preach and write, that *thou deſiredſt to know nothing but Jeſus Chriſt, and him crucified: thou that didſt teach the Churches onely to know and beleeve in Chriſt for ſalvation: and almoſt 20 times in thy Epiſtles haſt magnified his blood, without once mentioning the Virgin or her Milke.*

Heare and be aſtoniſht at this, that ſome who profeſſe

feſſe to be thy Diſciples, or thy fellowes rather, cannot tell whether to chooſe that blood of the *Mediator*, or the milke of a woman. At leaſt harken thou bleſſed ſpirit of truth, thou that canſt and will heare, thou that didſt inſpire thoſe holy Truths into that holy *Apoſtles* behold a *Religion riſen up in the world that dare compare the blood of that* GOD, *who was by thee contrived with the milke of that Woman, who was the mother of his humanity, and was ſaved from hell and damnation by that blood, & that dare allow her Profeſſors to make doubt, whether to eſteeme the greater delight of their ſoules, her milke, or his blood: and wee for reproving this, muſt be accounted* Hereticks: heare from heaven we beſeech thee, and judge betwixt us.

The Blaſphemer proceedeth.

Et dico ſi forte oculos ad Ubera *tendo,*
Diva Parens, Mammæ *gaudia poſco tuæ!*
Sed dico ſi deinde oculos ad Vulnera *verto,*
O Ieſu Laterū gaudia malo tuæ.

That is:

And ſay aloud when I the Teates doe ſee,
O Goddeſſe Mother, lend thy Breſts to mee!
But thus I beg, when on the wounds I thinke,
O Ieſu give me from thy ſide to drinke.

What before he delivered more darkly, now hee maketh plainer: if any doubt what milk, what blood he

he meant, he answereth our Ladyes *Milke*, and *Jesus Christ his blood*: but what, doth popery make question whether of these two is better? Is this their holy Catholik Romane faith? If not, let their words be Judge, I stand musing saith he and cannot tell whether to take milke or blood: *If I looke at her paps, then I long for milke, If to his sides, then I would have blood.*

Marke how indifferent a Papist is, whether he receive the one or the other: is not this evill enough? A man would thinke so, yet hearken what followeth, and wee shall heare worse: but let us do it with feare and reverence of that glorious name, and precious bloud which are blasphemed.

Nam scio, prensabo si, sua erit ubera, *dextrâ*
Læva prensabo vulnera, *si dabitur.*

In English thus:

Long have I mus'd, now know I where to rest,
For with my right hand I will grasp the brest:
(If so I may presume) as for the wounds,
with left I'le catch them, that my zeale abounds.

Hetherto he doubted, now he is resolved, but such a doubt, and such a resolution, Christian eares never heard of: he doubted whether were better, the *bloud* of God, or the *Milke* of a creature (the divell himselfe never doubted hereof) but now what is his resolution, doth it make amends? yes doubtlesse, as the Pope useth to make *Christ* amends, when he hath dishonored him: I was at a stand (saith he)

whether to take, and now I resolve I will have both: both are so good I will refuse neither, her *milke* his *bloud* both so precious, both so powerful, both so vertuous, as *I* will have both. Both are good, and so good as hardly can I finde difference; but if there be any, it is that the *Milke* is more excellent, and therefore with my right hand, I will make it sure mine, if *I* may bee so bold as to touch it, or if it be lawfull for a sinners soule to taste so glorious, so unvaluable and divine a liquor as is the *Milke* of the *Mother*: and as for the child it is well for him if hee may follow his Mother, and have the next place to her: therefore, if he please to give me leave, I will lay hold with my left hand on his wounds.

O glorious God, the eternall sonne of the eternall Father, thou blessed *Iesus Christ* the stay and comfort of all Christian soules, heare in Heaven thine onely habitation this hainous blasphemy, and judge thy owne cause: And if it fall out that any contagion of sinne catch hold on me the writer, or any the readers hereof, by not trembling or not sufficiently detesting such fearefull impiety as this that is past, or that that is to come: vouchsafe in mercy to forgive it, and to wash it away with that most precious bloud of thine, whereto all the creatures in the world are not worthy to be compared.

And though this that's past, be abhominable, yet with reverence to thy holy name and precious bloud, give us leave to discover the height of their iniquity, which still goeth forward in more horrible & fearefull manner: for thus sings the Jesuit.

Lac

Lac *Matris misere volo cum sanguine nati,*
Non possum Antidoto nobiliore frui.

That is:

And of her Milke mixt with his bloud I'le make,
The soveraignest Cordiall sinfull soule can take.

So now *Christ Iesus* shall have satisfaction (if there were a fault afore) for if he complaine that the Mother of his flesh, a woman and a creature, have the right hand when himselfe and his merits must take the left or none, here they will make him amends, for that he may have no cause to complaine, for want of place or precedence, her milke and his bloud will he mingle both together, and so make a soveraigne compound cordiall for his soule. But what? a mixture of milke and bloud, of the Bloud of God with the Milke of a Creature? and is now the bloud of the *Lambe of God* but one of the simples in that cordiall Antidote, that must both restore and preserve the life of mans soule? *Ye heavens be astonied at this*, so may we well say, for so said the Prophet at a matter of farre lesse wonder, hearken O Christendome, and all ye people, nations, and languages to whome the blessed name of *Jesus Christ* hath sounded: that poore *paschal Lambe* of the Iewes that was but a shadow of our Saviour, the Signe and Sacrament, and in some sort the meanes and instrument of the Israelites temporall preservation, might not, nay needed not to have any thing mingled with the bloud thereof, but the bloud alone being *sprinckled on their doores*, delivered

delivered them from the ſtroke of the deſtroying Angell: this was their Paſſeover, and ſaith the Apoſtle, *Chriſt our Paſſeover is ſacrificed for us*, 1 *Cor.* 5. 7. ſhall this then be true, of their Paſſeover, a Lambe taken out of the fold and flock, and onely dedicated by Gods inſtitution, and ſhall not the blood of our Paſſeover the Lambe of God, God and Man Ieſus Chriſt, whoſe God-head is ſubſtantiall and coequall with the Father, and his humanity perſonally and indiviſibly united to the deity, *being ſprinkled on our hearts and ſoules*, ſuffice to preſerve them from the infernall ſtroke of hell and damnation, unleſſe it be mingled with the milke of a Creature? *Pardon this blaſphemy, O bleſſed Ieſus Chriſt, if it be not a blaſphemy againſt the holy Ghoſt, and a deſpighting of the ſpirit of Grace: pardon it in us many of them as doe not ſinne unpardonably, for thy mercies ſake, Amen.*

But ſay, I pray thee, tell us in good earneſt, if ſo we may preſume to call a Ieſuites Proctor to his anſwer, is there not a more Soveraigne *Antidote* for a ſinfull ſoule, then a mixture & compound of *Maules* milke, and *Chriſt* his blood? then tell us who can make this mixture? *who hath the skill ſufficient for this mixture? who hath the skill ſufficient for this confection, who gives the true doſe? who appoints the quantities? Mithridates, and triacles for the body are not compoſitions for every conceit, nor matters for every hand to make* but rather beſeeming the skilfulleſt, & require the overvieving eye of the whole Colledge of Phyſitians, ſhall then the heavenly *Antidote* of the ſoule be compounded without a heavenly Phyſitian? Stay then, Man, if thou dare ſtand to thy deeds, who was

the

the Physitian that prescribed, and gave thee this receit, was it God the Father, the Foundation of holinesse, and happinesse? himselfe saith no, for thus proclaimed he twise from heaven of Iesus Christ, *This is my welbeloved Son in whom I am well pleased*: In none as in him, nay in none, no not in his Mother, but in, for, and by him. Thus the Father of heaven hath testified that the bloud of the Son is one sufficient and soveraigne simple, for a *Heavenly Mithridate*. Now shew thou, and take the Pope to helpe thee, where ever he testified so much of her milke: but if no such thing, nay nothing at all, then he was not the Physitian that prescribed this mixture. Mat. 3. At his baptisme. Mat. 17. At his transfiguration.

Who then, was it Christ himselfe the Son of God and the Son of this woman? No, for of himselfe he saith, My *flesh is* (spirituall) *meat indeed*, and *my bloud is* (heavenly) *drink indeed*: but of her, he saith, that every true beleeving Christian, *is his mother* (as well as she) in the best sense, and much more then thee, had she bin no more but the mother of his flesh: surely then if this be a lawfull mixture, which this Papist makes, the Son was much to blame to say so much of his owne Bloud, *that it is drinke indeed*, and that it gives the drinkers eternall life, &c. and not one word of his mothers milk: Not a word said I? I recall that, for when once a certaine woman hearing him preach, not for any thing she saw in her, but for the powerfull and gracious words, that came from him, would have had her *wombe blessed that bare him and her paps that gave him suck*: the worst whereof is better then her milke, he instantly answered her, *that much more blessed was every man that heard Gods Word and kept it*. Iohn. 6. Mat. 12. 46. Luk. 11. 27 28.

If no extraordinary bleſſednesse belong to the womb that bare him, in that reſpect onely, becauſe it bare him carnally, *if none to the wombe or paps, which ſhall endure for ever, then how much leſſe to the milke that fed him, which is vaniſhed and ſhall be no more?* If Chriſt would not match her wombe or paps with a man that feared God, what will he ſay to them that make her milk a match for his owne blood, the milk being a matter farre inferiour, either to Wombe or Paps? Thus they may ſee that Chriſt is not a fit Phyſitian to make this mixture.

What then? was the holy Ghoſt the Phyſitian that framed this receipt?

No, for he by his divine power, conceived Chriſt in that holy and miraculous manner, that Chriſt was fully without originall ſinne, & therefore his blood might well be a pure and perfect ſimple to make the *Aqua celeſtis*, that muſt quicken dead ſoules: let them approve as much of her, if they can, they ſpeake and write that ſhe was conceived without ſinne originall and have a holy day for it, but they cannot prove it. It is an Article of our Faith, and grounded on plaine words of Scripture, that Chriſt was conceived without ſinne, *and though the Whore of Babylon affirme as much of her, yet was ſhe yet never ſo impudent, as to conclude it an Article of the Faith.* Thus God the Father, the Son, and the holy Ghoſt, do all diſclaime the compoſition of this *Antidote*, as neither preſcribed, nor allowed by them.

Exodus 12. Who then may be imagined to be this Phyſitian. Was it *Moſes? No, for he allowed nothing to bee mingled with the blood of the Paſchall Lambe. Was it*

Eſaias

Esaias? No, *for he avoucheth that with his stripes wee are healed, and his stripes were not without blood.* Esay 53, Zach. 9, 11.

Was it *Zacharia?* No, *for he teacheth that the Church is saved by the blood of her covenant, which is grounded onely on the Messias.*

If any other Prophet, let them shew him. Was it John Baptist? no; for he testified that not the Mother of his Lord, but his Lord Jesus Christ was *that Lambe of God that takes away the sinnes of the world.* Iohn 1 29.

Was it St. *Paul?* No, for he teacheth the *Romans*, that, *we are justified freely by his blood.* Behold (yee *Romanists*, there is no milk) and the *Ephesians* that *wee have redemption through his blood*: yet there is no milke, & the *Colossians*, that *he sets us at peace, through the blood of his Crosse, not the milke of her paps*: and the *Hebrewes*, that not with any milke, but *with his owne blood he obtained eternall redemption for us.* To conclude, 13 times at least, in his Epistles doth hee mention the blood of Christ, to the same purpose, and with the same honour as afore, and not once did he so much as name our Ladies Milke: Surely either this was an intolerable omission in Saint *Paul*, not once to name it, else, presumptuous impiety in the Papists, to match it with blood of the Sonne of God. Rom. 3, 24. 25. Ephes. 2, 13 Coloss. 1, 14 Heb 9, 12.

Then who is it? Was it S. *Peter*, whom you brag to be the founder, nay the foundation of your Church, and head of your Hierarchy? No, that blessed Apostle renounceth it, for hee proclaimeth to all the world, *that we are elected through the sprinkling of the blood of Iesus Christ*, here is no milke: and as wee are elect and sanctified, so *redeemed also not with things corruptible* 1 Peter 1, 2. 1 Peter 1. 18.

corruptible, therefore not with *milke*, *but with the precious blood of* Iesus *Christ*, Behold ye Iesuits and be ashamed, *Peter* is all in bloud, bloud, hee knowes no Milke.

There remaines but one for St. *Iames* & St. *Iude*, if they name not Christs bloud, I am much more sure they name no *milk*, was it S. *Iohn*, *the beloved Disciple*, to whom *Christ* committed her (as his Mother, but not his Saviour?) no verily, for he is plaine, *that not the milk of the Virgin Mary, but the blood of* Iesus Christ *her Son cleanseth us from all our sinnes: and that there are three which beares witnesse on earth, the Spirit, and water, and Blood.* Behold three witnesses on earth of our Sanctification and Redemption, and of them blood is one, but milk is none, yea water is, and yet milke is not? Surely, if the Fathers of the society or the inquisition might be *Iudges*, St. *Iohn were sure to be censured to remember water, and forget milk.* But see how St. *Iohn* and the *Iesuites* differ, they dare match and mixe her milke with his bloud, hee will neither mixe nor match it so much as with the *water*, shewing that the very *water issuing out of his precious side*, was more of worth and value, then all her milke, even that which fed the flesh of Christ when he was an Infant: Nay, the Apostle hath not yet done, but tels us, that *Christ loved us, and washed us*, not in his Mothers milk, but *in his blood*, and that the *Robes of the Saints are made white* (even white, and yet not in white milk, but) in the red blood of the Lambe. See here, if ever milk had bin apt, it had bin here, if ever it had bin seasonable to have named it, here had bin the place; for what should make white, *milk* or *blood*, &

1 Iohn 1.7.

1 Iohn 5.8.

Revel. 1.5.

Revel. 7.14.

yet

yet the whiteneſſe that muſt cloath the Saints, muſt be dyed not in the milke of our Lady, but in the blood of Ieſus Chriſt, if his beloved and bleſſed Apoſtle *Iohn*, nay if his own holy word may be beleeved. If none of all theſe, was it then her ſelfe that preſcribed this potion, and made this mixture? no aſſuredly: They ſay we diſhonour and diſgrace her, yet I dare even venture my ſoule upon it, that her heart never conſented to ſuch a thought, as to match and mixe her milke with his bloud; for ſeeing the Angel, ſaith ſhe *was beloved of God*, I am ſure, that no Creature can be beloved of God, that durſt offer to match the beſt thing in him, *if it were his very hearts blood, with the blood of his Son*; no, his ſoule would hate him, his wrath break out upon him, and his vengeance purſue him to deſtruction. Far therefore was ſhee from ſo vile a thought: nay, *her ſoule rejoyced in him her Saviour*, ſo far was ſhe from making her ſelfe in any part a Saviour of her ſelfe: yea rather, if a Saint in Heaven doth here a blaſphemy on Earth, then doubtleſſe, that bleſſed ſoule of hers; *that magnified her Son, and rejoyced in him as her Saviour*, will never ceaſe to cry and call upon him, to revenge ſo high impiety: *which is ſo much more haynous, in as much as they make the mother the diſhonourer of the Son.* And if her prayers be as powerfull with him as their Doctrine teacheth, aſſuredly ſhee will not ceaſe to provoke his juſtice againſt them, till ſhee have laid their tottering Kingdome flat on the earth, for erecting up her as an Idoll againſt her Son, and for mixing the vertue of her milke, with the merits of his pretious Blood.

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Thus then, if neither God the *Father*, nor *Christ Iesus*, nor the *Holy Ghost*, nor *Moses*, nor the *Prophets*, nor the *Apostles*, nor the blessed *Virgin* her selfe, did any of them prescribe this potion, nor make this mixture; It followeth, that either the Divell was the deviser of it, or else that they framed it out of their owne braines and therefore to be judged *Mountebankes*, and spirituall deceivers: who made shew to the world, they have a confection of miraculous vertue, when indeed it is a perfect poyson to all that take it: for if St. *Paul* say true, that if wee joyne circumcision to Christ, Christ shall profit us nothing: then without all controversie, if wee mixe the milke of a creature with the bloud of the Mediator, that bloud of his hath lost the vertue, and shall profit us nothing. And thus the Church of *Rome* hath spunne a faire threed: she will needes have both the sonne and the Mother to be hers, in such a manner, as she hath lost them both, and made them both her enemies, the mother to be her bitter accuser, and the Sonne to be her angry judge. But thus hath God in Iustice blinded her, that whereas for these 2. or 300. yeares past, she came to this height of blasphemous devotion, as to trust more the piety of the Mother, then the merits of the Son, and often to appeale from him to her: Now at last by this dealing they have taken the direct course to turne her against them also, and to make her curse and abhor them and their superstition, who dare make her name and her milk to be the dishonourers of her Son, her Saviour, and his precious bloud.

Galath. 5, 2.

Thus we have heard and seene the strangest peece of Phy-

Phyſicke, and moſt unequall mixture that yet was ever heard of, The blood of God, and milk of a woman are mixed to make a cordiall potion. But now what will this potion doe, what is the operation of it, hearken to the *Mountebancks Proclamation*, and hee will tell you.

Thus hee cryes.

Vulnera reſtituent turpem ulceribus mendicum,
Teſta cui ſaniem reddere ſola poteſt:
Vbera refiſient Iſmaelem ſitientem,
Quem Sara non patitur, quem neque nutrit Agar,
Illa mihi ad Peſtem procul & procul expungendam,
Iſta mihi ad longas evalitura febres.

That is:

Theſe wounds the ſores doe cleanſe and cure full well,
Which none can dreſſe but ſcrape them with a ſhell:
Theſe breſts the fainting Iſmaell *well would chariſh,*
Whom Sara would not, and Hagar could not nouriſh,
The firſt from me expels all Peſtilence,
The ſecond drives all lingring Feavers hence.

Now he tels us what his Phyſicke will doe, and that particularly in both his ſimples, the *blood* and the *milk*: and as for the one of them, that is the blood & wounds of the Mediator, if hee had aſcribed much more unto them, he might have paſt with praiſe (for us) for he cannot ſufficiently extoll the merit & vertue of them, but as for the other, that is the milke of a woman, tho it be the bleſſed Virgin, or a concoction

of

of both, there he ſheweth himſelfe both impious in making ſuch a mixture, as alſo a vaine deceiver, proclayming great and ſoveraigne power in that which is nothing worth; for I ſay againe, if it bee true, that to him that ioyneth *circumciſion to Chriſt,*
Galath. 5. *Chriſt is no Saviour:* then we dare boldly ſay: To him that ioyneth a creatures milke in euqality with Chriſts bloud, that bloud of Chriſt is of no vertue: for *circumciſion is of the fathers,* Nay it was *Gods owne ordination:* But her milke is meerely a part (and
Gen. 17. no eſſentiall part) of her body which is a creature, and as for the mixture of it with his bloud, it is an impious device of prophane *Polititians*, not derogating from the dignity, but even quite aboliſhing the glory of the meditator: then if his paſſion may not bee ioyned with circumciſion, may his bloud be mixt with her milke? But what is that he proclameth *vulnera reſtituent*, &c. *Chriſts wounds will reſtore & heale the ſpirituall ſores of a ſinfull Lazar,* we beleeve it will, they will do ſo and much more; yet not for
Mat. 9. his ſake that ſaith ſo, for we know that Devils themſelves for a vantage would beare witnes to Chriſt. But for his ſake that ſaid, *He was wounded for our*
Isay. 53. *tranſgreſſiõs, he was broken for our iniquities, the chaſtiſement of our peace was upon him, & with his Stripes are we healed,* and for his owne ſake eſpecially, who ſaid it and did it, I *lay downe my life for my ſheepe.* Thus he hath ſaid well and truely of the wounds; but the wounds of Chriſt will not ſerve his turne: He therefore addeth.

Vbera reficient, &c.

The Pappes will quench and refreſh thirſty ſoules.

And

And will they so? Who taught you this *Divinity*? will a creatures paps quench and satisfie *that soule that hungreth and thirsteth after righteousnesse*? Say you children of iniquity, have you not read *Esay* the *Prophet*, who tels us, *he was despised, he was afflicted, he was broken, he was plagued, and all for us: his stripes healed us, and not a word of her nor her milk, but all of him, his stripes and his wounds*: what will ye say, wanted he knowledge of her worthinesse, or devotion to her deserts? Can ye say the first without blasphemy to God, or the second without injury to the Prophet? Could it be, he knew not her, who knew her Sonne? Could he foresee him, and not her? Or could any such mystery be kept from him, who spake and wrote, *as he was inspired by Gods spirit*? And to conclude, was it not he that saith, *Behold a Virgin shall conceive & bring forth a Son, even Emanuell Iesus Christ*? So that its plain, as the Prophet knew a *Messias* should come and should save his people by dying for them; so also he foresaw, and knew he should be borne of a *Virgin*. If then the *Prophet* had knowledge of her, dare ye say he wanted due devotion, and yet one of these you must say, and for want of one of these, you must condemne him, who names none but *Christ*, or else your selves, who dare mixe her milk with his blood.

But is this all? No,

Illa mihi ad pestem ——
Ista mihi ad febres. ——

One can heale spirituall *pestilence*, the other spirituall *Feavers*; see what difference there is by their

Religion, betwixt her milk and his bloud: are not these men great and devout honorers of *Christ*, and his suffering, that can find other helpes to heale their soules besides his bloud? But if it be thus, that both can heale so well, *how comes it to passe, they have so many sick soules in Popery, even sick of all spirituall Diseases, especially seeing by their owne Doctrine and daily practise, it is apparant, they can neither want the one nor the other of these two simples: for first they say, they make Christs blood every day, then they have blood at hand continually*: If they say, that the *Laity* may not have that, but onely their Priests, who indeed drinke it up all, yet then they may take their Ladies milk whereof (if themselves say true) *they have so much in severall places*, as some that lived 100 yeeres agoe doe write, that in those dayes, it was more then a woman upon one child can give out, *though the child sucked none at all*. If that is kept, and shewed and worshipped in so many Cities of *Italy, France, Spaine, Germany*, be not her milk, *then where is the truth and honestie of that Religion, so to deceive the world?* If it bee, then why are their soules so full of spirituall Diseases? Why are they not healed, seeing this *Jesuit* teacheth *that it will heale as well as Christs blood*? As well as *Christs* bloud will, some say, why doe you them that wrong? They are never so wicked, to speake such *Blasphemy*. No? then judge by *that which followeth*.

Ira vomit flammas, fumátque libidinis Ætna?
Suffocare queo Sanguine, Lacte queo.
Livor inexpletâ rubigine sævit in artus?
Detergere queo Lacte, cruore queo.

Vanus

Vanus honos me perpetua prurigine tentat?
Exaturare queo Sanguine, Lacte queo.

That is:

Let Ire belch fire, and Luſt *like Ætna flame,*
Chooſe either milke or blood, doth quench the ſame,
Let Envies Ruſt, canker my heart about,
This Milke, that Bloud, either will fetch it out,
Or doe vaine-glorious paſſions ſtuffe mee ſtill?
Either with Milke or Bloud the ſame i'le kill.

Here judge and ſpare not, without all partialitie, *whether that I ſaid bee not true, that her Milke will heale, aſwell as Chriſts Bloud,* and this they affirme, not in generall tearmes, but in plain particulars: if, *ſaith he, Anger ſwell,* if *Luſt* inflame me, Bloud will quench them, and ſo will milke: are there two ſtronger *paſſions*, two more conquering *corruptions*, two more raging and raigning ſinnes then *Anger and Luſt*? Yet even theſe two are quenched and conquered by her milk, aſwell as *Chriſts blood*: hearken ye children of the *Romiſh* Synagogue, hearken I ſay what inſtruction your *Father* gives you, here I pray, but learne it not, a creatures milke will cleanſe your Soules from ſinne, as well as your Saviours bloud. O Spirit of error and blaſphemie! *whether wilt thou goe?* O *Romiſh impiety!* when wilt thou make an end? Wilt thou not ceaſe, till thou haſt pulld downe the fire of Gods fury, *from heaven upon thee? O Babylon! We would have healed thee, but thou wilt not be healed, for who can heale*

him that will needs kill himselfe? So who can heale thee, whose blasphemy hath wounded and yet benummed thy heart, gone over thy head, *and is ascended up to heaven, and in the presence of God cryeth vengeance upon thee*; and as for you seduced soules (my deare *Country-men*) you who are deceived with shews of holinesse and devotion, behold here a piece of Popish holinesse, and of the doctrine of their devotion, that *the sinnes of the soule are clensed and taken away as well by a creatures milk, as by Christ his blood!* Is this the *Catholike Doctrine* they brag so much of? Is this the *Catholike Church* that teacheth so much Divinity? Is this the *Chaire of* St. *Peter, and seate that cannot erre?* If it be so, then what didst thou mean, thou St *John Evangelist*, to teach that it was *Jesus Christ that faithfull witnesse, that first begotten from the dead, and that Prince of the Kings of the earth* (even he, and not any creature, *who hath loved us, and washed us from our sins in his blood*: Sure either you must recant this Doctrine, else they that boast themselves to bee successors of thy Brother *Peter*, may bee ashamed of theirs, who tell us, *that our sins are washt away in her milk, as well as by his blood*: and you that are the dutifull and devoted Children of that *Romish* seate, bee Judges even your selves in this case, what can be said hereunto, how can it stand with Scripture, or with the tenor of true *Catholike Faith*? or how can it any way be defended, *that a creatures milke can quench the fire of sinne in the soule, as well as Christ his blood*?

Can yee say, that here is onely ascribed to her and her milk, a derived vertue from another, and that the originall and fundamentall power, is onely & wholy

in

in *Christ* and his *blood*? If it were so, it were lesse evill (though *Christ Iesus* may not, nor will not bestow the *prerogatives* of his *Mediatorship* on any creature) but looke and weigh over the words again and again, expound them with any favour that the words may beare, and you shall not see the least difference.

Suffocare queo Sanguine, *Lacte queo*,
Detergere queo Lacte, Cruore *queo*.

If *Lust* burne, and *Anger* boyle, *Envy* fret, and *vainglory* swell, I can helpe it with *blood*, so can I with *milke*, I can helpe it with *milke*, so can I with *blood*: there can bee no greater equality made betwixt any two things in the world, then here they make betwixt this Blood and Milke.

Can it be said, that the *Author* is a Poet, and said thus, but to make up the Verse, which otherwise, would not have falne so fitly? Surely no, for a young *Versifier* can soone shew how the verses might have run, aswell as they doe, *if he had not purposely laboured to fort his verse to his matter, and not the matter to his Verse*:

For thus he might have said,

Detergere queo sanguine Christe tuo.

with very little alteration.

And so of the rest: but hee as truly endeavoured to magnifie the milke as the blood, and therefore without any necessity of the Verse, gives the same power place, & preeminence, in every respect to the milk,

as to the *blood:* but had he beene as ſound and ſincere a Chriſtian as he is a good Poet, he might in as good verſes have given all the honour to Chriſt as he deſerveth. Therefore (my deare country-men) be no longer ſeduced by a Religion ſo fraught with Atheiſme, blaſphemy and impiety: doe but looke into the Scriptures, Councils, or Fathers: yea aske the honeſteſt and learned'ſt of your own Religion, (or any except Jeſuits or ſuch other like them, who frame a religion to their owne purpoſes.)

If this be tolerable Divinity that the milke of the Virgin doth cleanſe mans ſoule from ſin as well as *Chriſt his blood:*

If it be not divinity but Blaſphemy, yet approved in the Romane Church, both by doctrine and practiſe; then returne to that truth and holy Religion, which out of Gods word, and according to the pureſt antiquity is eſtabliſhed amongſt us: and with heart and voyce joyne with us to imbrace and ſay Amen, to that holy doctrine of bleſſed St. *Iohn*, who ſaith; it is *Ieſus Chriſt that loved us*, and waſhed us from our ſinnes in his owne bloud, to him be glory for ever and ever, Amen.

Reuel. 1. 5. 6

This was his Religion, this is ours; oh that it were yours alſo! He ſucked this divinity out of that bleſſed breſt of Gods Sonne, whereon he leaned: and if he had ſucked thence this divinity of the Jeſuites, that the virgin MARY waſhed us from our ſinnes by her milke, ſurely he would never have concealed it from us, nor have deprived her of the honour, nor us of the comfort that thereby might accrew both to her and us, for hee was her

Iohn. 3. 23.

her *ſonne* by her owne *adoption*, yea her ſonne by the *gift* and nomination of her *ſonne* and Saviour, yea her Sonne in love, duty, and all reſpectiveneſſe: could he then, or would he in any ſort obſcure her due glory? Would he give too much to her Sonne, and too little to Her? Would he give all to her Son, which in part was Hers? Can this, may this, or dare this be imagined by any Jeſuite? If not, then how dare they extend their devotion beyond his, & aſcribe that to her which he never did, yea that to her, which he appropriates to *Ieſus Chriſt*. 1 Pet. 2, 24.

If they thinke that *Peter* had more devotion then *Iohn*, hearken then what he ſaith: *Ieſus Chriſt his owne ſelfe bare our ſinnes in his body on the tree*: let the words be pondred, Ieſus Chriſt, ſaith he, bare our ſinnes: true (ſay they) but ſo did the Virgin *Mary* alſo, No (ſaith *Peter*) he himſelfe, his owne ſelfe bare them, yea in his body, he bare them: in his body (ſay they) that is true, but he beares them in his myſticall body, in his members, much more therefore in his mother, which is more then many members of his body: nay, ſaith St. *Peter*, hee bare our ſinnes his owne ſelfe in his body: but what body, even that body that was on the Tree: therefore if St. *Peter* preach true divinity; then is this doctrine of your teacher hainous blaſphemy.

All that may bee imagined for their defence at the beſt is this, that all this is but poeticall, and hyperbolicall, or proceeds from the paſſion and height of devotion: but that in truth and earneſt he aſcribes all to Chriſt, & to his bloud, makes his prayers to him, & puts the cõfidence of his heart in him alone:

but

but leſt any man ſhould have the leaſt ſuſpition of him this way, or thinke ſo good a thought of him, he deales yet more plainely, and to prevent all ſuch thoughts and objections, he makes his Prayer both to the *Mother* and the *Sonne*, without any difference in the world, to the one for her milke, to the other for his blood: for thus he ſaith.

Ergo parens & nate meis advertite votis,
Lac peto, depereo ſanguinem, utramque volo.

That is:

Mother and Sonne give eare to what I crave,
I beg this milk, that blood, and both would have.

Here is plaine dealing, it is not the Sonne and his blood that will ſerve his turn, hee muſt alſo have the *Mother and her Milke*, is not this good *Catholike doctrine* and *devotion*? But further, is not this ſtrange to ſee how hee marſhals them in the order of his judgment and affection? He prayeth to the Mother and the Son: but firſt to the Mother, hee will have both milke and blood, but firſt milke: *thus Mary hath the precedence of Chriſt, and her milk of his blood.* But you will ſay, it is not that he ſo eſteemes them in his judgement, but onely for the neceſſity of the verſe: the anſwer is, that a Grammer Scholler, can ſoone ſhew how the verſe is as good, and give *Chriſt* his precedence, as it is doing him this wrong:

Ergo Nate parensque meis advertite votis.

But hee ſtill keeping *Chriſt* in *wardſhip*, and under age, held it not fit that he ſhould have the place before his *Mother* onely, and therefore without all neceſſity

neceſſity even wittingly and wilfully, hee puts *Chriſt* in the ſecond place. But now let us haſten to an end of this, if it be not endleſſe and bottomleſſe *impiety*.

Upon theſe fearefull premiſſes, thus he proceeds.

Parvule maternis medius qui ludis in ulnis,
Et tua jam complet ubera, jam vacuus;
Quid me reſpectus obliqua tuentibus hirquit
Roboris in Cœlum nil habet invidia.
Sæpe quidem dixti, noxis offenſus iniquis,
Tune meus Mammas, Improbe tune meus?
Nolo tuus, O nolo tuus, puer auree, Mammas:
Non ſum tam dura, tam gravis oris homo:
Sed tantum lateris pluat unica, & unica ſtilla:
Et ſaltem a dextræ vulnere gutta pluat.
Si nihil è dextrâ vis impluere, implue lævâ:
Si nihil è lævâ, de pede ſanguis eat.
Si tibi non placeo, vulnus mihi vulnera dante,
Mercedem dante vulnera, ſi placeo.

That is:

Youngling, that in thy Mothers armes art playing,
Sucking her breſts ſometimes, & ſometimes ſtaying,
Why doſt thou view mee with that looke of ſcorne?
Its forceleſſe Envie that 'gainſt thee is borne.
Oft haſt thou ſaid, being angry at my ſinne,
Dareſt thou deſire the teat my food lyes in?
I will not, O I dare not (noble child,)
Duty from me is not ſo far exil'd:
But one, even one poore drop I doe implore,
From thy right hand or ſide, I aske no more.
If neither: from thy left hand let one fall,
Nay from thy foote rather then none at all.

Dost thou dislike me? Let thy wounds me wound,
But pay my due, if I in grace be found.

Now from *blasphemy*, he proceeds to plaine *Atheisme*, not fearing to expose the great Mysteries of *Christian Faith*, and even our blessed Saviour himselfe, to the ridiculous and scornfull contempt of prophane men: speaking unto *Christ*, God coequall with the Father, and whose very humanity raigneth now in glory at Gods right hand, as to a silly Infant in his Mothers armes: and to him whose very humanity is fed with the glorious presence & contemplation of the deity, as to a poore child sucking his Mothers brests: such conceits are common, and such words and writings rise with them, of our blessed Saviour, who never spake of the Virgin *Mary*, but with the Title of *Queene of Heaven, Lady of Angels, the Gate of Paradise, the fountaine of mercy*, or some such other titles, fitting none but him that is GOD, or at least she is alwayes a commanding Mother, and hee an *Infant governed, and an obedient child*: But let us consider his words a little better. *Parvule &c. youngling, saith he, thou pretty babe, thou playest in thy Mothers armes, and sometimes suckes her brests till they be empty, & again playest till they be full, &c.* Is this good and sound Divinity, *that Christ our Redeemer is now this present yeare, at Halla in Brabant, an Infant playing in his Mothers armes, and sucking her breasts?*

If it be so, then sure St. *Paul* was much to blame, to teach us, *that even the man Iesus Christ, after hee had offered one sacrifice for sinnes, sitteth for ever, not in his Mothers armes, but at his Fathers right hand*: and what

what doing? Not playing in her armes, not sucking her breasts, but *there he ever liveth to make intercession for us. Heb.* 7. 25. Intercession! to whom? Not to her in whose armes they will make him play, but *to him, at whose right hand he sitteth for evermore.*

And much more to blame St. *Peter*, who (not foreseeing, it seemes, what doctrine his pretended successor would teach after him) teacheth us, that *Jesus Christ is at Gods right hand, gone into heaven, to whom Angels, powers and mights are subject.* Are Angels powers and might subject to him; and must he be subject to a mortall and humane Creature? Nay, is he now an *Infant, playing in his Mothers armes, and hanging on her breasts*? Is not this good *Catholike Romish Doctrine*? And is not this good pure *Romish devotion*, to pray to him who is God of glory, and whose manhood is now at Gods right hand, Angels and powers subject to him, in such words as these: *Thou pretty child that playest in thy Mothers armes, and hangest at her breast*? Is this a salutation fit for the Son of God, who is the *Son consecrated for ever*? *The heire of all things, the brightnesse of Gods glory, and the ingraven forme of his person*? Or is this a Christian-like description of him, *who having by himselfe purged our sinnes, sitteth at the right hand of the Majesty in the highest places*? But this is naturall to *Popish Religion*, to disgrace the Mediator, they care not how, so that they may advance some Creatures, and magnifie their owne Devises. Put though they never so much abuse most of GODS Ordinances, and nullifie the very Offices of the Mediatour:

Dost thou dislike me? Let thy wounds me wound,
But pay my due, if I in grace be found.

Now from *blasphemy*, he proceeds to plaine *Atheisme*, not fearing to expose the great Mysteries of *Christian Faith*, and even our blessed Saviour himselfe, to the ridiculous and scornfull contempt of prophane men: speaking unto *Christ*, God cœquall with the Father, and whose very humanity raigneth now in glory at Gods right hand, as to a silly Infant in his Mothers armes: and to him whose very humanity is fed with the glorious presence & contemplation of the deity, as to a poore child sucking his Mothers brests: such conceits are common, and such words and writings rise with them, of our blessed Saviour, who never spake of the Virgin *Mary*, but with the Title of *Queene of H*[illegible]

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Yet me thinkes they ſhould be a little fearefull how they touch the *Perſon* it ſelfe of the Meditator and ſonne of God, and ſhould ſhrinke and ſhame to expoſe the perſon of Ieſus *Chriſt*, to the baſe conceit of the ungodly: for what can the carnall man, much more the *Atheiſt*, the Turke, and the Iew imagine of Chriſt, when he that is his pretended Vicar ſuffers his followers to ſpeake and write of him, and pray to him, as a playing child, and ſucking Infant, and to deſcribe him in his behaviours as a very child, greeving and crying that any ſhould touch his *Mothers* Paps but onely himſelfe? Alas what will this Religion of Rome doe at laſt? The word of God and Sacraments and other his holy ordinances they have prophaned, the Office of the Meditator have they nullified, and yet not content: here they labour to make ridiculous to all irreligious men, the very perſon of Ieſus *Chriſt* himſelfe: could this be done by any but thoſe that are the Children of that Mother of fornication, *that ſits upon the beaſt full of names of blaſphemy*, Rev. 17, 3. Ariſe, Lord, maintaine thine owne cauſe, deliver thy holy Name from that pollution, and thy Religion from that contempt which they bring upon it. To conclude: it may not be amiſſe here to obſerve the oppoſition betwixt God in his holy Scripture, and the Pope in this his Religion.

The Scripture saith.

Christ Iesus is no more to bee knowne after the flesh.

Popery saith.

Christ is yet to bee known, and worshipped as a Child. 1 Cor. 5. 16.

The Scripture saith.

Christ bears up all things by his mighty Word.

Popery saith.

Christ is now borne in his Mothers armes. Heb. 1. 3.

The Scripture saith.

Christ sitteth for ever at the right hand of God.

Popery saith.

Christ is playing in his Mothers armes. Heb. 7, 10.

The Scripture saith.

Christ tarrieth at his Fathers right hand, till his enemies bee made his foote-stoole.

Popery saith.

Hee is in Heaven, till it please the Pope to allow a Picture at *Hall* or *Sichem*. Psal. 110. Heb. 10, 12. 13.

The Scripture saith.

Without Controversie great is the Mystery of godlinesse, that Jesus Christ is received up into glory.

Popery saith.

Without Controversie that it is no such Mystery; for Christ is still in his Mothers armes. 1 Tim. 3. 16

The Scripture saith.

Christ must suffer, and so enter into his glory.

Popery saith.

Christ after all his sufferings must againe bee subject to the infirmities of an *Infant*. Luke 24.

Out of all this followeth a conclusion of good use. It hath beene often objected to the Romish Church, that they have not true *Christ* amongst them, but an Idol of their owne rearing, erected in their owne carnall fancies: now that this is no slander, no cavill, no hyperbolicall or figurative speech, nor an accusation forced upon them against their wills, is apparant by their owne doctrine and practise in this place: for the Christ of God and of his Church, is God equall to the father, and can doe all things himselfe. the Christ of the Romish Church is a Child inferiour to his mother and may deny her nothing. The true Christ, being man grew in stature and wisedome, and being growne a man, so lived and dyed, rose againe and was glorified, and never decreased, but theirs is now become a Child againe and a playing Infant: the true Christ sitteth at the right hand of God his Father, theirs is borne in the armes of Mary his mother.

Hence the conclusion is evident, that therefore the Romish Christ is not the true Christ of God and of the true Christian Church. This conclusion I demonstrate thus: the Title of these verses is this, To our Lady of Hull, and the *Child* Iesus: this *Child* they speake of, is either Iesus Christ indeed, or it is not: if not, then they proclame themselves lyars and impostors: if it be, then my conclusion stands good: for this Iesus in all the forenamed respects, and in my more, differeth from the true Jesus and Saviour of Christian men: let them take whether they will: the better is too bad. But now let us see what is that he saith to this Child Jesus.

Quid

Quid me reſpectas &c.

Why (ſaith he) doeſt thou frowne on me (thou prety child) art thou angry with me for deſiring thy milk? *Doeſt thou chide me that I dare preſume to aske the milk of thy mothers teates?* This is all the cauſe he layeth upon Chriſt his anger: what ſhould a man ſay to this? What would a Iew ſay, what will an Atheiſt think of it? Surely they will deride and laugh at that Religion that allowes it, if our *Chriſt* be ſuch a one as is angry at ſuch a cauſe: but ſay I pray thee thou Romiſh Jeſuit (thou wanteſt neither wit nor learning to give anſwer) ſpeakeſt thou in jeſt or earneſt? If in jeſt then, knoweſt thou with whom thou jeſteſt? Conſidereſt thou that it is Ieſus of Nazareth, the great one, the holy one of God, of whoſe kingdome their ſhall be no end, he that is the brightneſſe of Gods glory & the engraven forme of his perſon, he at whoſe remembrance the divels tremble, & to whom all knees bow in Heaven, Earth, and Hell, and dareſt thou exerciſe thy wit, and whet thy ſtile, and practiſe thy Poeticall vaine upon him? And unto him that now having conquered ſinne, death, and hell, ſitteth now at the right hand of Majeſty, in the higheſt places? Dareſt thou preſent ſuch a Petition as this? *O prety Child doe not envy me that I ſhould touch thy mothers Paps, with which I perceive thou wilt ſuffer none to play but thy ſelfe: oh be not angry that I long for that which is thine, namely for the milk of thy mothers teates*; didſt thou ever find in the *Scriptures* or ſound *antiquity*, that any holy man did ever conceive of him, or ſpeake to him on this *faſhion*? no for its rather a *ſporting* ſpeech fit to be ſpoken to a playing *child*, then a ſalutation fit

to

to bee tendered to the Son of God, and Saviour of the World.

But if thou ſay, thou ſpeakeſt in earneſt according to the truth of *Religion*, and ſoundneſſe of *Divinity*, then tell me I pray thee in earneſt, is this any part of *Chriſtian Faith*, or is it *Catholike Divinity*, that *Chriſt Ieſus* is offended with that man, that ſhall deſire to touch the Virgin *Maries paps*, or to taſte of her milke (*not in this regard that its a thing not poſſible and therefore indeed not to bee wiſhed by a Chriſtian*, but) becauſe they be *peculiarly* and *properly*, his paps and his milke, ſtill as they were when hee was an *Infant*? If this bee *Romiſh Divinity*, Alas! for the Sheepe that are fed in ſuch Paſtures, and fil'd with ſuch Doctrine; for this is fundamentally both falſe and impious, *falſe*, for if it bee true that the holy Scriptnres teach, that *Ieſus Chriſt* is now no more to be knowne nor conceived of according to the fleſh, that is, as a meere and mortall man, but as a glorified Man, a ſpirituall conqueror of his enemies, and ſpirituall head of his *Church*: If this, I ſay, be true, that he is no longer to be known as a man, as he was upon earth, then it is falſe that hee is ſtill to bee conceived of and ſpoken unto as a playing Child: Beſides it is impious and irreligious, and a ſtep to *Atheiſme*, to imagine that *Chriſt* our God and Saviour, is offended for ſuch an imaginary toy as this is, to touch his Mothers paps, or to deſire her milke: and what enemies of our Religion would not loudly laugh at this our *Chriſt*, whom we ſo magnifie, that we make him the Reſt and Comfort of our ſoules, to be ſuch a one, as he is here deſcribed? Namely, one that chides him, that

him that dare touch his Mothers Paps, for so saith the verse:

Turn mihi Mamman, improbe tune meam?

That is:

Dareſt thou deſire the teates, my food lyes in?

Alas! How ſhall the mouthes of *Turkes* & *Iewes* be ſtopped from blaſpheming, and ſaying: Is this your Chriſt? Is this the glory of *Chriſtianity*? Is this he whom you make a God? Are theſe the ſinnes he is offended withall? Surely, no wayes can ſuch, and fowler Blaſphemies bee prevented, but that the Chriſtian world publikely renounce, condemne, and curſe this damned doctrine, as being the private and impious blaſphemy of the *Machivillian Jeſuits*, but not the Catholike doctrine of Chriſtianity; For we cannot deny, but there is a *generation of vipers*, bred of the corruption and putrifaction of an old and ſinfull world; calling themſelves *Jeſuites*, or Prieſts of the ſociety of *Ieſus*: who as they come neereſt to God in their mouthes; ſo are they in their hearts (if their courſes can diſcover them) the furtheſt from him. With theſe fellowes, it may be, it is a doctrine or a piece of devotion, that it's a great ſin, for a man to deſire from Jeſus ſome of his Mothers milk: but if they be asked, who made this a ſinne, they muſt anſwer themſelves: if what Law? Even their owne fancies: But as for the Catholike and Chriſtian Church, ſhe doth renounce it.

But to proceede, is it not ſtrange, that a witty and learned *Ieſuite*, ſhould frame ſuch a ſpeech as this unto *Ieſus Chriſt*, for thus to begin, *Oh bleſſed Child, why art thou angry at me, and offended with me? Oft haſt*

thou ſaid to me, being angry at my ſins, &c. would put a man in hope that ſome great matter followed: for upon ſo good a beginning, would not a man preſume that ſome good confeſſion of ſinnes ſhould follow? As this, *I muſt confeſſe, O Lord, I have ſinned in ignorance, in ſelfe-love, in ſecurity, in hardneſſe of heart, in incontinency, in malice, in hatred, in covetouſneſſe, in omiſſion of my duties, in commiſſion of evill, &c. For theſe O Lord, and for any of theſe, thou mighteſt ſay unto me, thou miſerable wretch, how dareſt thou thus pollute my name, and as far as in thee lyeth, crucifie me again by theſe thy ſinnes? How dareſt thou Duſt and Aſhes, thus vilifie my eternall Law, the curſe whereof thou haſt hereby incurred? How dareſt thou beare my Name, or looke me in the face, whom thou haſt thus provoked?*

O that our eares might have heard a Jeſuit, ſaying thus, and then in reaſon a man would have expected ſome good concluſion from ſuch a beginning! But why ſhould wee looke for either reaſon or Religion from a Jeſuit (if that bee true which their Brother *Watſon* the Prieſt hath written of them.) To have ſuppoſed Chriſt to be angry with him, for breaking the *Morall Law*, had bin good Divinity, and no poeticall imagination, but theſe Holy Fathers have no ſuch faults: nay ſee how innocent Lambs the Ieſuits be, that when Chriſt is moſt angry with a Ieſuit, and rebukes him for ſinne, hee hath none to lay to his charge, nor find any whereof he is guilty, but a little holy preſumption, or rather height of ardent devotion, that he dare touch the Paps, and beg the milke of the Virgin *Mary*: O fearefull preſumption! O carnall ſelfe-love! O helliſh pride, and well-beſeeming

the

the Jeſuiticall brood! Is not this the *generation that praiſeth it ſelfe*, and (as *Salomon* ſaith) *is good in his owne eyes*? But ſay in earneſt, is this all the fault that thou thinkeſt *Chriſt* can find with thee? *Then belike there is either no breaches at all of the Morall Law, amongſt Ieſuits, or elſe the breaches of Gods Law, are leſſe ſinnes amongſt them, then are the breaches of their owne deuiſes, and well may it be ſo:* for he was a Ieſuit who taught that a *Prieſt ſinneth leſſe if hee kept a whore, or lye with another mans wife, then if he marry a wife of his owne*, I ſay he was a Jeſuit that writ it, and he was a Jeſuit that defended it.

Againe, they teach that its a leſſe ſinne to ſweare in common talke by the holy name of God, then it is to eat an Egge in *Lent*; for the latter, ſay they, is a mortall ſinne, the firſt is but a veniall. Againe, that he ſinnes no more that workes upon the holy Sabbath day, then he that workes upon the Feaſt day of St. *Didace* the *Spaniard*, whom *Sixtus* made a Saint, not yet 20. yeares agoe: they whoſe doctrines theſe and ſuch others be, no marvell though they hold that the breach of a duty of their owne deviſing, is a greater ſinne, then the breach of the morall Law; for ſo muſt hee hold that writ this, or elſe that *Chriſt* can find no greater fault in him, but that he durſt begge his Mothers milk: or elſe that *Chriſt* would paſſe by all other faults, in compariſon of that, let him chooſe which of the three doth pleaſe him beſt, for one hee muſt needs take, or elſe confeſſe that all this while he is but in jeſt.

I would leave this point, but that my love toy ou,

you (my deare Countrey-men, the Papists of *England*) provokes me to one word more, to you, and for your sakes.

Consider, I pray you, what these men are, who bee the *Fathers and founders, at least the Guiders and Governours of your Faith: A Generation that knowes no evill by it selfe, but this, that I dare stand to, is no evill at all, but of their owne making, a Generation against whom Christ hath nothing but this ridiculous allegation which you have heard of: which if it be true, as they are a society of all the world to be honoured, so being false they are a brood of Hypocrites, of all the world to be detested:* Then see how you are daily bewitched by their *inchantments*, and carried up and downe, as they please to lead you: but consider, I pray you, what? Will not those men say of themselves to you in private, which speake thus insolently of themselves in publike? What marvellous, miraculous, and incredible things, will not these fellowes buz into the eares of their Novises, whom they endeavour to bind Prentises to their *Belzebub*? Who offer to publish to the eyes and censure of all the World, that *Christ* layeth nothing to their charge, unlesse it be an extremity of devotion, to his blessed Mother? *O beloved Countrey-men, be not seduced with such impostors! Let not such vipers eate your hearts; but discover the Hypocrites, and send them home unmasked to Hell, where they were hatched,* for they that dare thus dally with our Saviour, no marvell, though they be so bold with your Soules and Consciences, your Children and your Estates, and all that belongs to you.

Now to goe forward, hee hath told us the great quarrell

quarrell that *Chriſt* hath to him, and the hideous fault for which he chides him, that he offers to touch his *Mothers teates*, and will needs have ſome of her milke: but now let us ſee what hee anſwers, and how he defends himſelfe.

Nolo tuas, O nolo tuas, puer auree, Mammas.

I will not, oh I dare not, Golden Child:
Duty from me is not ſo farre exild,
But one, even one poore drop I doe implore,
From thy right hand or ſide, I aske no more.

To a ſtrange accuſation, here is a more ſtrange anſwer; For now the tide of his Blaſphemy is even at the higheſt: the quarrell he ſuppoſed, *Chriſt* to have againſt him, was that hee durſt preſume to touch his Mothers paps, or deſire to taſte of her milke: a fearefull ſinne doubtleſſe, yet neither forbidden in the law nor the Goſpell; but a ſinne of the Popes making. But what is his anſwer hereunto? He plainly pleads *not guilty*, alledging for himſelfe, that hee is not ſo bold, ſo rude, ſo preſumptuous, as to dare to entertain any ſuch thought, or attempt any ſuch thing, as to touch her ſacred Paps, or to drinke of that glorious Milke: *No his ambition reacheth not ſo high, he onely prayeth to have part of his wounds and blood, that hee deſireth as being a thing of an inferiour Nature, and not comparable to the other.*

O miſerable times of ours, that wee ſhould live to ſee, that any mans heart ſhould conceive, any mans tongue utter, eſpecially any mans penne ſhould publiſh

liſh ſuch horrible blaſphemy againſt the blood and perſon of our Saviour! What, muſt the Virgin Mary be firſt compared, afterward equalled, and is not that enough, unleſſe now ſhe be preferred before, and advanced above Chriſt? Is his blood inferiour to her milk? And is it leſſe preſumtion to be bold with Chriſt then her? Whither will Romiſh religion goe at the laſt, that already comes to this?

But to come to a more particular conſideration of the words: the anſwer that here the Ieſuites makes, containes apparantly both abſurdity and impiety, and both in the higeſt degree. The abſurdity appeares in his evident contradiction of himſelfe; for now, as though he had either forgotten or cared not what he ſaid afore, he denyeth that which before he ſpake almoſt in every verſe: dare you not now touch her *Paps*, nor taſte her *Milk*? Then who was it that afore ſaid: *I am doubtfull whether to take paps or ſide, milke or blood: If I looke at the Paps, I long for milke: if at the Wounds, I would have blood: ſeeing therefore both are ſo good, I will have both: I will catch the milke with my right hand, the blood with the left.* Didſt thou this even now, and now ſaiſt, thou dareſt not touch it? Nay, was it not thou that ſaidſt, *I will mingle the milke of the Mother with the bloud of the Son*, & ſo make a ſoveraigne compound to heale my ſoule, and now dareſt thou not touch the milke nor *Paps*? Was it not thy mouth that ſaid, *if Anger, Luſt, or any ſinne vexe my ſoule, blood will helpe it, and ſo will milke: therefore Mother and ſonne heare my requeſt, I muſt have milke, I will have blood, I will have both*? And doeſt thou now ſay, Oh I will have blood indeed,

indeed, but I dare not deſire milke? Was it then devotion to take it, and taſte it, and drinke it, and mingle it with Chriſts b:ood, & apply it to the ſoule, & is it not preſumption to deſire it? Can one mouth ſend out ſuch groſſe contradictions? But let it paſſe, for no abſurdity nor *contradiction* can be ſo vile as ſhould ever have moved me to have ſet Pen to paper at this time, (for they are ſufficiently diſcovered already in theſe and other points,) But when diſhonor and blaſphemy is offered to the bloud and perſon of Ieſus *Chriſt*, how can a Chriſtian hold his peace? For if that be true which the learned father ſaith, that *in accuſation of hereſie he would have no man patient*, whereas *hereſie* is but the ſhame and hurt of the man that holds it? Then ſure in the caſe of blaſphemy and impiety, touching the very crowne & ſtriking at the head of *Ieſus Chriſt* our Lord and Redeemer, who can be patient, who can but ſpeak? Neither thinke that herein I challenge ought to my ſelfe above my brethren, but know contrarywiſe, that though I onely write, who firſt, or with the firſt diſcovered it, yet ſpeake I, and write I in the perſon of many millions more, who all with one heart and voyce deteſt his Romiſh impiety.

The impiety that bewrayes it ſelfe in this anſwere is ſuch as goeth beyond all we yet heard, and wherein it ſeemes the blaſphemer thought to exceede himſelfe: that we may the better diſcover it, marke the current of his ſpeech: *O Chriſt* (ſaith he) oft haſt thou being provoked with my ſinne, rebuked me and ſaid: dareſt thou ſinneſull wretch preſume to touch my teates, or meddle with the milk that feeds me?

he answereth, *Oh no blessed child, I dare not, nor I will not so far presume, I never was so rude, nor so unskilfull, as to imagine that I might touch those precious Paps, or taste the blessed milke of thy Mother: I onely beg a little of thine owne blood from thy side, thy hand or foote: that shall content me*: what is this we heare? You are content to have *Christs blood*, but as for the Virgin *Maries* milke, thou dareſt not desire it: what, is her milke more precious, more dainty, more sacred then the blood of the Mediator? Ye Heavens be astonied at this, and all ye Creatures of God, in your kinds, renounce and detest this haynous Blasphemy. And you, my poore Countrey-men, that are the devoted Children of that Church, behold here a piece of Popish Divinity and Devotion, *a Creatures milk is of more esteeme then Christ his blood: a Christian by the power of his ordinary saving Faith may be partaker of the benefit of Christs blood, but not of the blessed milk of our Lady. The blood he may boldly challenge, the milk be scarce may name: in the blood, lo, he may dive and wash his soule, the milke he may not presume to touch*: Oh new Divinity! For meerely it seemed strange, that her Milke was but compared to his Blood, but when after it was made equall to it, and mingled with it, and held as fit to heale the soule, as it that seemed incredible, till wee saw it, *then what is this that now we heare, that her milke is not onely comparable, nay equall, but even more precious, more sacred, more excellent, then the blood of Jesus Christ?* O miserable Religion of Popery! Whether wilt thou draw thy deceived Children in the end? What will become of thee and thy followers? If the Divels confessed that *Jesus*

of

of Nazareth was the Christ of God, that is, the onely Saviour of the world, and the onely annointed of God, to be the Mediator, and yet for all this, are Divels still, and no better: then what are they, and what a Religion is that, which makes his bloud not so good, so vertuous, so soveraigne, so precious as her milke, and so by consequent will neither let him bee the onely, nor the principall Saviour? Now the same glorious *God, and Saviour Iesus Christ,* whose merits are debased, whose person dishonored, and whose bloud little better then troden under foot, either convert in mercy, or in justice confound all that shall consent, defend or give countenance to so fearefull a blasphemy: and the same God give you grace, poore seduced *English-men,* to relinquish that *Religion,* which is the Mother of these Monsters, as upon this *Theater of the Iesuites,* are presented unto you: and especially, to detest that *Iesuiticall* Sect, *whose honour is to dishonour Iesus Christ, and who bring upon the great Theater of their honour, the blood of Iesus Christ so dishonoured as it yet never was by any Sect or profession, Turke or Iew, Atheist or Heretick, Divell or man, since the world began.*

But let us see what remaineth.

Sæve mihi Babylon patera, propinat & auro,
Ingeminatque meis auribus, euge, bibe,
Non faciam, vel si Cælum miscebitur Orco;
Non faciam, meretrix impia, non faciam:
O sitio tamen, O vocem sitis intercludit:
Nate cruore sitim comprime, lacte Parens:

Oft times doth Babylon *in gold me proffer,*
Delicious drinke and wooes me to her offer:
No, no, though heaven and hell should meete, Ile none,
Ile none, ungracious strumpet, hence be gone:
But ah I thirst, a drought my breast doth smother,
Quench me with blood, sweet Son, with milk, good Mo-
(ther

After the discourse imagined (as we heard before) to be betwixt Christ and him, containing Christs accusation, and his defence touching the high presumption of being as bold with his mothers milk as his blood: now suddainely he turnes himselfe from Christ to *Babylon* and supposeth that *Babylon* that spirituall strumpet allures him to her unlawfull lusts and vild Idolatries, and that her temptations have beene both frequent and forcible. And surely herein we easily beleeve him: for what is spirituall *Babylon* but the kingdome of sin and Satan, of Impiety, Idolatry, Blasphemy, superstition, prophanesse: and where is that as in Popery, and where to be found so fully as in the bowels of the Popish state, whom they well know all the world either clearely condemnes, or at least justly suspects to be that spirituall *Babylon* so fearefully accused and condemned in the Revelation. For what City is so notoriously knowne to stand upon the notable and famous hills as *Rome* is? what City in all the world did raigne over all the Kings of the earth, then when St. *Iohn* wrote, but onely *Rome*? and the text saith (as plainely as can bee) that the woman, the great Whore of *Babylon*, the mother of fornications, is the great City that reigneth over the kings of the earth: and lastly

laſtly there is no place, perſon, ſtate, nor power, in the world, in whom the number of *666.* ſo fully concurreth, in ſo many languages, in ſo many reſpects, ſo directly, and with ſo little ſtrayning as in Popes.

I will ſpecifie but few for many: the Pope or none but the Pope challengeth to the principall of the Clergy, in the world, and therefore in the former yeares hath called himſelfe univerſall Biſhop, and Paſtor of Paſtors: Now it falls out that this his pride doth proclame his ſhame to all the world, for the number of the beaſt is in this name, without adding, altering, or any ſtrayning, as he ſhall find that will reckon.

DVX. CLerI

500. 5. 10. 100. 50. 1. Totall *666.*

Againe the Pope glorieth in this Title and honour, that he is Gods generall Vicar on earth: this is the foundation of all his pretended power and uſurpation: this he and his imps fight for, as for their lives.

This his ſeduced creatures, Engliſh Prieſts and Jeſuites, doe in Engand dye for (excepting ſome that dyed for horrible treaſons) and no marvell, for they know they loſe all if they loſe this, and yet the Pope cannot hold it, but withall he muſt have the number of the beaſt ingraven in his forehead, ſo as he that runnes may reade it: for put downe this Title in the Latine tongue (which is the tongue by him advanced above Greeke or Hebrew wherein he writes his Letters, gives his lawes and his bulls, and workes all his feates) and it containes the number of the beaſt, and neither more nor leſſe.

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IRREGULAR PAGINATION

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GENERALIS VICARIUS DEI.
50.1. 5.1.100. 1.5. 500.1.
IN TERRIS.
1. 1.

50.1.5.1.100.1.5.500.1.1.1.totall *666.*

Thus it's cleere, that as the Pope will needs bee Gods generall Vicar on Earth, so hee cannot have it, but he must beare the mark & number of the beast. If any man say he calls not himselfe Gods Vicar, but Christs Vicar, *I answer, Christ is both God and man, and he holds himselfe Christs Vicar, even as Christ is God, and full little would he thanke him that holds him Christs Vicar, onely as he is a man.* But I answer further, that who ever reades his owne decrees, and publike constitutions, shall easily see, that he calls himselfe ordinarily the Vicar of God, and suffers others so to stile him: and that the World may see they have not reformed it, the Pope that now is, *Paul the* 5. hath suffered one of his owne Creatures in a Book dedicated to him, to call him the *Vicar of God.* Thus he will needs bee Gods Vicar, but his pride is well paid for, for as hee will be *Gods Vicar, against Gods will,* so God makes him beare the Divels marke, in the number of the Beast against his owne will.

If therefore it bee so likely that *Rome* is *Babylon,* and her Doctrines and Deceits, Superstitions, and Idolatries, the fornication of that whore of *Babylon,* then we easily beleeve this to be true, *that as oft times did Babylon allure him with her entisements,* and wooe him

him to her spirituall fornications: so hath she done many more, and prevailes with too many.

But what, with him? No, he will have none: it is well said. Oh that you would doe as well, that is the worst we wish you Jesuits, though you wish us nothing but fire and Gun-powder.

Oh that you would turne into your selves and see your error in beleeving her, and in being deceived with her inchantments, *and drunke with her fornications, that you would no longer be the sonnes of her that is the Mother of abominations, lest you also be children of abominations!*

Oh that you would *forsake her, and discover her skirts, and teare her in pieces, as she hath deserved, and then returne to bee the Children of the Church, and servants of the living God!* This is that wee wish you from the Lord, whom we also pray, that thou, whosoever thou art, that writ this, and all other of the faction in the world, may have grace to performe that which here thou promisest.

No, no, though heaven and hell should meet, i'le none,
I'le none ungracious strumpet, get thee gone.

Well then, if he will have none of *Babylons* dainties, what will he have? For he saith, he thirsteth, and must have his thirst quenched, but how?

Quench me with blood sweet Sonne, with milke good Mother.

But alas! these are Children of *Babylon*, they will not be healed: For loe, hee sings his old song againe, he must have bloud, he must have milke: Loe here

the *hunger and thirſt* of a Papiſt, it is for milke as well as blood: our Saviour proclaimeth to the world, *bleſſed are they that hunger and thirſt after righteouſneſſe*, *Mat.* 5. I would here aske a reaſonable Papiſt, a briefe queſtion, whether this righteouſneſſe can bee attained by any meanes, but by the blood of the Mediator: If he thinke it may, let him that ſaith ſo, take time to conſider of it, and he will anſwer otherwiſe: But if not (as if *Chriſtians* they muſt needs anſwer) then what a kind of thirſt is that, that thirſteth for the milke of a Creature, as well as for the blood of the Mediator: but whilſt they take time to anſwer this queſtion, let us go forward and trace this Jeſuit to his unhappy journeyes end.

Dic matri, meus his frater ſitit, optima mater,
Vis de fonte tuo promere, deque meo?
Dic nato, meus his frater, mi mellee fili,
Captivus monſtrat vincula, lytron habes?
Ergo redemptorem monſtra te jure vocari,
Nobilior reliquis ſi tibi ſanguis in eſt.
Tuque parens monſtra matrem te jure vocari,
Ubera *ſi reliquis divitiora geris.*

That is:

Say to thy Mother, ſee my brothers thirſt,
Mother, your milke will eaſe him at the firſt:
Say to thy ſonne, behold thy brothers bands,
Sweet ſome thou haſt his ranſome in thy hands.
Shew thy redeeming power to ſoules oppreſt,
Thou ſonne, if that thy blood excell the reſt:

And

And ſhew thy ſelfe juſtly ſo ſtild indeed,
Thou Mother if thy breſts the reſt exceed.

Now if you pleaſe to obſerve a little, you ſhall ſee a new piece of Popiſh devotion: his ground already laid is, that hee muſt have milke from the mother: blood of the Sonne.

But how will he come by them? He hath found a ready way, he will make the Sonne Mediator to his Mother, and the Mother to her Son: *Chriſtian Religion* hath ever taught, that the Son is our Mediator to the Father: and *Popiſh Religion* hath long taught that the Mother is a Mediator to her Son: But now they begin to teach that the *Son is alſo a Mediator to his Mother*: what will it come to in end?

And here obſerve, that as ever heretofore when there was any honour in precedence, the Mother had the firſt place: ſo now when it is a burden and duty, the Son muſt have it, but not till then, for ſo now he ſaith.

Say to thy Mother, ſee thy brothers thirſt,
Mother your milke will eaſe him at the firſt.

Firſt, indeed he intreates the Son, and then the Mother: but what intreates he him? to be a meanes: to whom? To his Mother: for what? For her milk: ſo that upon the matter, her Milke is it that is firſt in his thoughts, it's that he longs for principally, and *Chriſt Ieſus* ſhall be preferred to go a meſſage to his Mo-

Mother, and to entreat for him, that he may have it: as though he had ſaid, *O Jeſus my ſoule ſo thirſts for milke, that I cannot be without it: now becauſe thou haſt rebuked me for my preſumption, in offering to take it as boldly as thy blood:* I have therefore no other way but to intreat thee to be a meanes to thy Mother, that ſo by thy Mediation, and her mercy, I may obtaine it, therefore I beſeech thee Jeſus, ſay to thy Mother, &c.

Is not *Chriſt* honoured, and well advanced by Popery that makes him Mediator to a woman for her milke, and for the benefits and merits of it, and that for ſuch a one as will not be content with the benefits and merits of his owne bloud ſhedding? But behold, good Reader ſeriouſly, what Divinity here is! *A Chriſtian man in his devotion may* (ſaith this Ieſuite) *deſire Ieſus Chriſt to goe to intreat his Mother for him, and to complaine that his poore Brothers ſoule thirſteth, deſiring her to quench and comfort him with her milke:* What is this we heare? Is Chriſt a Mediator to a Creature? And for ſomething in that creature to quench the ſpirituall thirſt of the ſoule? If this be true, then what meant Chriſt to ſay, *Come unto me all that be weary, and I will eaſe you, Mat.* 11. For if he ſend them that be thirſty and weary to his Mother to be eaſed, ſurely in that word, Chriſt either ſpake too much of himſelfe, or too little of his Mother.

If Chriſt held that they might come onely to himſelfe, then it appeares the Jeſuits Religion and his be contrary; if he knew that they might come to her, as well as him, or to her by him, then what meant he to

ſay

ſay, come unto me, and not rather come unto her or unto me: what can they, what dare they ſay? Was he undutifull to his mother? Or envied he her dignity, or forgot he her when he thus ſpake? Or was he ſwayed with too much ſelfe-love? If none of theſe without blaſphemy may be imagined, then what may be ſaid, that there were any ſuch thing due to her, and he knew it not? If this alſo be poſſible, then there remaimaines but one that he named himſelfe, but excluded not his mother, he bids come to him, and forbids not to come to her: I anſwere, firſt here he bids us come to himſelfe, let them ſhew where he bids us goe toher, if he nowhere bid it, it is as good as forbidden: againe, he that in one caſe of truth ſaid, *I and my Father are one*, would not have ſpared in this caſe, if it had beene true, to have ſaid *I and my Mother are one*, and he who out of his holy humility; and knowing the difference of the fathers deity, of his owne humanity, freely confeſſed *my Father is greater then I*, would never have ſcorned (if it had beene true) to have acknowledged, *my Mother is as great as I*: whereas contrariwiſe, leaving out her and all creatures in the world, he ſaith directly, *Come unto me*: And whereas he came to *fulfill all righteouſneſſe*: and the fift commandement we know commands as well reverence to Parents, as obedience: therefore doubtleſſe he who went home, ſaith the text, *and was obedient to them*, would alſo moſt readily have yeelded her this reverence, if it had beene due unto her, or if it might lawfully have beene given her: but he knoweth the contrary, doth in this caſe paſſe her, and commands, *Come unto me*:

If yet they will reply and ſay, he ſaith indeed, come to him, but meaning to ſend us from himſelfe to her for eaſe & comfort, who is *the Mother of mercy & grace*, I anſwer ſo indeed, is ſhe called in their ſervice book, but God in this book takes that name to himſelf onely, and gives it to no creature, *therefore let them anſwer it, that give it to her.* Again, *the ground of this replication is falſe*, for as he ſaith, *Come to me*, and names no other, ſo neither ſends he us to her for eaſe, but ſaith plainly and directly, *and I will eaſe you.* Further, they not onely make *Chriſt* a *Mediator* to his *mother*, and that for ſpirituall eaſe and comfort, but they do it in ſuch a faſhion, *as they make Chriſt one that either is not able or not willing to helpe us himſelfe: for if he were, then why do they ſay, that he complains to his mother, that we thirſt, and for the eaſe of our ſoules deſires her to yeeld her milk?* If here they were asked this queſtion, I wonder how they would anſwer it? If Chriſt be not willing, or not able to eaſe the thirſty ſoule, then how is he a perfect Savior? If he he be, then how is it likely that he would ſend him that humbleth his ſoule to him for help, to another to be eaſed, ſeeing he asketh of him, who ſaid, *Come unto me all that are weary*, doth he aske that that Chriſt hath to give, and is it likely that he will deny it? Doth he aske that that *Chriſt* hath not to give, and is it probable that his *Mother* hath it? Then they may as well ſay, that ſhee hath more grace and mercy, or more power and ability, then *Chriſt* himſelfe hath: *let them anſwer theſe queſtions, how they will, here will be found ſtrange divinity, which we ſee is currant in the Romiſh Church.*

But whilſt they prepare their anſwer, let it pleaſe the

the *Reader* to obſerve, how contrary the Romiſh Doctrine is to the Doctrine of *Chriſt*, and of the holy Scripture.

Chriſt ſaith of himſelfe as Man. John 14.28
My father is greater then I.

Romiſh Doctrine makes him ſay.
My *Mother* is in ſome reſpects greater then I.

Chriſt ſaith of himſelfe as God. John 10.30.
I and my Father are one.

Romiſh Doctrine makes him ſay.
I & my *Mother are one.*

Chriſt ſaith.
Mat. 11.28.
Come to mee all that are weary, & I will eaſe you.

R. doct. makes him ſay.
Come to me and *I* will ſend you to my *mother* for eaſe.

The Scripture ſaith.
Chriſt is the Mediator betwixt God and Man.

Romiſh doctrine ſaith.
Chriſt is the Mediator betwixt *Man* and *Mary.*

The Scripture ſaith.
1 *Tim.* 2.5.
No man commeth to the Father but by me.

They make him ſay.
No man commeth to my mother but by me.

The ſcripture ſaith.
Whatſoever you aske my *Father* in my name, he will give it you.

They make him ſay.
Joh. 14.6.
Whatſoever you aske my *mother in my name ſhe will give it you.*

Theſe and ſuch like oppoſitions are common betwixt *Chriſts Goſpell* and *Romiſh Divinity*, may not this give ſtrong ſuſpition that their Religion is *Antichriſtian, which in the foundations of it are ſo repugnant to Chriſts*, as theſe and others which ſtand con-

firmed with more Authority then yet theſe doe? Well, thus Chriſt is made a Mediator to his Mother, now the *Ieſuit* proceedeth, and to make him amends, he maketh the Mother a Mediator to him.

Say to thy ſonne, behold my brothers hands,
Sweet ſonne thou haſt his ranſome in thy hands.

That *Chriſt Ieſus* hath the ranſome of ſinfull ſoules in his hands, is good Divinity, and wee heartily imbrace it, wiſhing it were as heartily and truly, without Equivocation, intended by this Papiſt: if he and all other Papiſts doe ſo hold it, we heartily rejoyce, but then we deſire them to anſwer to a few queſtions.

Who payeth this ranſome? Is it not Chriſt? Who accepts it? Is it not God the *Father*? Is it not mercy, grace & love, that either the one will accept it, or the other pay it? Can any pay it, but the one? Can any take it but the other? Are not thē they the fountaines and Fathers of mercy, which had done ſo? If all theſe be true, then what a Religion have they, who in their *Liturgies and daily Prayers*, call a Creature, *the Mother of mercy, and the Mother of grace*, oftner then either God the Father, or Chriſt the Redeemer, or both put together, wee deſire ſome conſcionable Papiſt to anſwer us ſeriouſly: *Was the Virgin Mary a Creator or a Creature*? If a Creature, *was ſhee any more then an excellent Creature*, ſet apart for the moſt excellent uſe in the world? And was it not Gods election to have choſen any other woman, at his owne good pleaſure to have bin the *Mother of Chriſt*? And was it not his owne free mercy, *that hee regarded the low eſtate of her his handmaid*? If this be ſo, then did

the

ſhe any thing in our ſalvation, which any woman had not done, if God had taken her to be his *Mother*? was there any thing in her to move God to chooſe her, which was not Gods own gift in her and to her? She may be then a veſſell of grace, but ſhe can be no way a fountaine of grace, for what had ſhe, but ſhe received it: but if (as they ſay) ſhee be the fountaine of mercy and Mother of grace, then ſhe gives, but receives not, as the Fountaine receives from no other, but hath of it ſelfe, and ſends out to others: and the Mother takes not of her Children, but layeth up for them. Now if it be, as their Liturgy ſaith it is, that ſhe is the Mother of mercy and grace, &c Then ſure *ſhe hath the ranſome in her hands*: but if it bee in *Chriſts* hands, as here they ſay it is, then how is ſhe the Mother of mercy? Hardly would theſe be reconciled, but that they have *Equivocations*, *Reſervations*, or *Diſtinctions*, that will make any thing ſeeme good enough to ſerve their turnes.

Thus then they have not onely made *Mary Mediator* to Chriſt, which is common in their Religion, but (which was ſcarce ever heard of before) they make Chriſt their *Mediator* to her, her to him for his blood, but firſt him to her for her milke: Now to leave this point, obſerve in one word, how in theſe two meſſages of *Mediation*, here is no difference, but ſhe that is a Creature and ſaved by her Son, is made to ſpeake to him in the ſame tearmes as he to her, and with no other words or ſignes of reverence: and her Son and Saviour, yea God himſelfe made to ſpeak to her with the ſame reverence, as ſhe doth to him: as though there were no difference be-

twixt him and her, and as though he being God and her Saviour, was as much beholding to her for her milk, as she being a creature is to him for his blood: Loe what Popish devotion is here? Now if they be ashamed of this, then why are not they ashamed of the other? But they are far from that, for where are the intreatings, the cryes, the humble requests, & submissive beseechings to him for his bloud? Here bee none such: but contrariwise as *though there were no difference in the world,* betwixt either the persons intreating, *which are Christ and Mary,* or the things desired, *which be his blood and her milke*, hee saith to *Christ.*

Say to thy Mother, see my Brothers thirst,
Mother your milke will helpe him at the first.

And to her, he saith.

Say to thy Son *behold thy brothers hands,*
Sweet Son, *thou hast his ransome in thy hands.*

Thus Popery makes of Christ and Mary, one no greater a person then the other, and of his blood and her milke, one no greater a matter then the other: *Christ* with no more reverence to be implored then *Mary*, his blood with no more vehemency to be desired, with no more difficulty to be obtained then her milke: *If this doctrine may be defended under pretence of devotion, then will not there want a colour for any Blasphemy.* But the Jesuit goeth forward, and saith to Christ.

Ergo redemptorem monstra, &c.

Shew thy redeeming power to soules oppress,
Thou Sonne, if that thy blood excell the rest:

And

And ſhew thy ſelfe juſtly ſo ſtilde indeed,
Thou mother if thy breſts the reſt exceed.

It may be doubted in whoſe name he ſpeaketh theſe words, whether in his owne, to both Chriſt and his mother, or in Chriſts name to his mother, and in hers to him: if in the firſt, they containe blaſphemy, if in the ſecond, abſurdity: for if he ſuppoſe the Virgin *Mary* ſaith thus to Chriſt.

Shew thy redeeming power to ſoules oppreſt,
Thou ſonne, if that thy blood excell the reſt.

It is fowly abſurd to imagine that ſhe being ſo dignified as ſhe is (yea rather as they hold almoſt deified) ſhould make an if, or a queſtion whether Chriſts bloud excell the reſt or no: and much more abſurd is it to make Chriſt ſeeme to be ignorant of his mothers power and ſtate how great it is: be it more or leſſe. But if ſo be he ſpeake theſe words himſelfe to them both, then behold the hainous injury done to the precious *bloud* of the Mediator, concerning which this wicked papiſt makes as much and equall doubt, whether it excell the bloud of other creatures, as he doth: whether the milke of the Virgin *Mary* excell the milke of other women: let all chriſtian men ſhrinke and tremble at ſo great a blaſphemy, for all the learned Papiſts in the world may be challenged to prove (if they can) out of Gods word and the grounds of religion, that ſhe was any more then another holy woman, (ſaving this prerogative, that ſhe was his mother according to the fleſh) or any more then a Saint of God ſanctified by the Spirit, and ſaved by the blood of Jeſus Chriſt, whoſe mother ſhe was in regard of his fleſh:

or

or that her milke had any vertue in the world, but to nouriſh the body as doth the milke of other women, their cildren: for was not he a man *like unto us in all things* (*ſinne excepted*) and if Chriſt take it no prejueice to himſelfe, to be lkie unto men, it be a wrong to her to be like to other women? Nay we dare goe further & aske them, if God have vouchſafed once in the new teſtament ſo much as to name the milke of the Virgin *Mary?* Whereas almoſt in every Chapter he extolleth the blood of Chriſt, and is ever magnifying the vertue, Merits, and efficacy of the ſame: if this be ſo, then what ſhall we ſay to this Religion and to thoſe men, who make it as queſtionable, whether Chriſt Ieſus his blood excell the blood of other men, as whether the Virgin Maries milke exceede the milke of other women? is this Romiſh Religion? Js this Popiſh Divinity? Then ſee what followeth: but it cannot be proved either to reaſon or to faith, that her milke excellerh other womens: in any ſpirituall or coporal vertue or operation: therefore it is not to be proved that *Chriſts* blood is more precious then other mens: ſee here, my deare countrymen, how you are miſ-led, ſee what doctrine you are fed withall by your teachers! Open your eyes and be no longer deceived; offer not this injury to him that gave his life for you, to make this unequall compariſon; if they will not teach you holy and ſound divinity, then hate them, and learne from us, or rather with us, from the holy ſcriptures, *that his blood is the price of our redemption*: but as for her milke we know no ſuch thing, ſince ſhe lived on earth: acknowledge with us that it is a fundamentall ground

ground of Chriſtian faith that his blond is more worth then ten worlds: but that her milke is now of any value, can neither be perſwaded to reaſon nor beleeved by faith: and yet dare this malignant ſynagogue make that as likely as probable, ascertaine as the other. If enemies of Religion take hold heere, and ſay, that therefore the grounds of our Chriſtianity are uncertaine, and ſo blaſpheme the bleſſed bloud of our *Saviour*, we can ſay no more but our Church is innocent, our hearts are free, our hands are cleere of it: *Woe be to them by whom the offence commeth.* But now let us ſee how the Jeſuite concludes, and whether his end be any better then his beginning.

O quando lactabor ab ubere, vulnere paſcar!
Delitiiſque fruar, mamma, latùſque tuis!
Parce Deus: magno ſi te clamore fatigem:
Non potis imperio, non potis arte regi,
Exagitante ſiti, Patientia perdit habenas
Clamores ſi vis tollere, tolle ſitim.
Pluris ego clavis ſaturaſti ſanguine clavos
Lance aque erubuit ſanguine tincta tuo.
Pluris ego pannis: maduerunt undique panni
Nati à vulneribus, Matris ab uberibus.

That is:

Ah when ſhall I with theſe be ſatisfied?
When ſhall I ſwim in ioyes of breſt and ſide?
Pardon O God mine eager earneſtneſſe,
If I thy lawes and reaſons bounds tranſgreſſe,
Where thirſt ore-ſwayes Patience is thruſt away:
Stay but my thirſt and then my eryes will ſtay,

Better am I then nayles, yet did a ſtreame
Of thy deare blood waſh both the Launce and them:
More worthy I then clouts, yet them a floud
Moyſtned of Mothers milke and of Sonnes bloud.

Now comes he to his concluſion, but alas his iniquity is as much at the laſt as at the firſt: for ſtill he perſiſts in his impiety, without repentance, without remorſe, without ſorrow or ſenſe of the evill he hath done, for ſtill he ſings his old ſong:

O when ſhall I ſuck the milke of theſe breſts, when ſhall I drinke the blood of theſe wounds?

His ſoule thirſteth, but for what? for milke and for blood: but firſt for milke and then for blood: if this be tolerable divinity, nay if this be holy devotion, then what did our bleſſed Saviour meane to cry out to all weary and thirſty ſoules, *If any man thirſt let him come unto me and drinke?* I wiſh the Jeſuits would tell us what they thinke, whether he did well or no, to leave out the Virgin Mary: for if this divinity of theirs be good, then he ought to have ſaid, *If any man thirſt let him come to my mother or to me to drinke*: and ſurely if her milke be thus equall in value, price and merit to his bloud, then we doe no longer marvell that they teach how the Virgin *Mary* did riſe from the dead, and was aſſumed into heaven corporally, that as Chriſt roſe and aſcended to apply and make good the merit of his death: ſo did ſhe alſo to make effectuall the merit of her milke. But then good *Paul* how farre art thou to blame, that *eſteemeſt all things in the world dung and droſſe*, and only that thou mighteſt *know the vertue of the reſurrection*!

rection! for then it ſeemes, thou wilt give little or nothing to know the vertue of her aſſumption: but it may be thou art halfe an Heretike, and beleeveſt not any ſuch aſſumption: but if thou couldeſt be taken within the reach of the holy inquiſition, thou ſhouldſt pay well for ſuch thy hereticall incredulity: If now thou wert alive, thy better and more holy brethren the Ieſuits, could reprove the for many indiſcreete paſſages, & teach thee better divinity then thou ſeemeſt to know: for whereas thou durſt ſay, *thou eſteemeſt to know nothing but Ieſus Chriſt and him crucified*, they can tell thee thou art farre ſhort in thy duty, & but cold in zeale, in reſpect of them, for they ſtand in doubt whether to eſteeme now the bloud of his wounds, or the milke of her Paps: and whereas thou wilt give all to know the vertue of his reſurrection they can but wonder at thy ignorance, who careſt not to know the vertue of her reſurrection and aſcenſion alſo: Be thou content to know the one, they for their parts will know both: and if thou be ſo preciſe for thy Maſter, that thou canſt not be content to ſay, *that he purgeth our ſinnes*, but muſt exclude all other, and ſay, that he by himſelfe *purgeth our ſinnes*: know thou that they dare be ſo bold as to put out that word *by himſelfe* out of the text: and when they reade thy Epiſtles they are half aſhamed to ſee what a *bloudy* man thou art, for thou art all in *blood*, *blood*, inſomuch as twenty times at leaſt thou art ſtill upon bloud as though there were no ſalvation but by bloud, and as though bleſſed maries Milke had no merit at all. It ſeemes that as thou wert a perſecutor, and delighted in blood afore thy converſion,

so thou beares still a bloudy mind: but now behold these meeke, and mild and mercifull men (the Iesuits) a generation that loves no cruelty, nor seekes to shed no bloud (as most nations of the world can well beare witnesse) these sweere and gracious fathers being possessed with a better spirit, are weary of bloud and doe rather choose and desire milke to quench the spirituall thirst of their soules.

Witnesse in England the Powder-treason: In France the last Kings death, the present warrs in Sweden and broyles in Poland, &c.

If they would utter what their prophane harts think, or discover openly what they mutter amongst themselves, we should heare them publish even such divinity as this is: (a taste whereof, besides the present poems, you shall read anone.)

But now for his conclusion, this blaspheming Iesuit dare proceede and turne his speech to God and not fearing the commandement that forbids him to take Gods Name in vaine, under paine of standing guilty, at the barre of Gods justice, he dare offer to abuse the name of God, with such a prayer as this.

O Lord *thou must pardon me though I cry aloud, for it is not bloud will serve my soule, I long for Milke, and I am so athirst, that I may not keepe silence: and why Lord shouldest thou so long keepe me a Petioner in this case? I am better then the nayles, yet they had bloud enough: I am not so vile as clouts, yet they wanted neither milke nor blood.*

What kind of men are these Jesuits, or what a God is their God, to whom they dare present such a pra-

a prayer as this? ſurely they think as baſely of him as they doe highly of themſelves, or elſe they never durſt thus inſult over him, and thus abuſe him, as after he hath told them plainly, that *his bloud is drink indeed*, and commanded *them that are athirſt to come and drinke of that well of water of life*, to come and tell him to his face that their ſoules thirſt for milke, and they muſt have it? Belike theſe crawling frogs thinke that they have ſuch a God as they may leape and play upon at pleaſure: But O *thou that dwelleſt in Heaven laugh them to ſcorne, have them and their wickedneſſe in deriſion*: and either worke them to repentance and viſible converſion, or bring them to vengeance and juſt confuſion.

Iohn. 6.55. Iohn. 7.

The Jeſuite concludes with a comparifon of himſelfe to the body, and the cloaths that toucht him in his infancy and death: and indeed the firſt comparifon is not much unequall, for the Jeſuits are moſt like the nayles and launces in Chriſts body; for ſeeing the holy Ghoſt tells us, that wicked men by their ſins did and doe pierce Chriſt: then the Ieſuites who by their Atheiſmes, cruelties, perjuries, eqvivocations, treaſons and manifold impieties, have beene ſharper nayles and launces in Chriſts body, and greater diſhonorers of his Religion, then any other ſort of men (if the voyce of all Chriſtendome, and the teſtimony of their owne brethren be true) then the Ieſuits I ſay are not unfitly reſembled to nayles and launces; and indeed they are thornes in the eyes, and pricks in the ſides of all Princes and ſtates where they come: leſſe marvell though they be like the nayles and ſpeare in Chriſts body! therefore let the

Ieſuite pleaſe himſelfe in this compariſon, as long as he will, we envy it not.

But for the ſecond, that he is better then the cloathes that were about theſe two bleſſed bodies, I ſay but this: that either the Jeſuits are farre more holy then the Prophet Eſay, or els he farre more humble in his owne eyes then they: for he profeſſeth in his owne and the Churches name, that they were no better then the filthieſt clout that ever was, even a menſtruous cloth, But ſaith the Jeſuite, I am better then the beſt cloth that ever was: for though we hold that God hath given laſting vertue to his Word and Sacraments, but none that we know to rags, or clouts: yet we acknowledge that as far as clothes may one excell another, thoſe that touched the bodies of our Lord and his mother, are the moſt precious, and if we could be ſure we had them, we would eſteeme them above cloth of gold: we therefore wonder how a man comming before the Lord his God, dare in his prayer make himſelfe better then thoſe clothes, eſpecially hearing the Prophet cry before him, O Lord all our righteouſneſſe is like a menſtruous clout. If our beſt be ſo filthy, what is our nature, what is our ſin? If he anſwer that this is but a cavill, for he means thathe being a man he is therefore capable of grace and ſalvation, which the clothes are not, I thinke ſo alſo: but why then doth he envy that milke & blood ſhould touch them? If he meane the materiall and reall milke and blood that were in the bodies of Chriſt and his mother, then he is more then mad, to envy the nayles, the launce, the clouts, for that they did touch them, and yet he cannot, & if he complaine

that

that he may not, we aske him why then did not the Apoſtles take more careſull order to gather up and preſerve that milke and bloud, or if they did not, at leaſt why did they not complaine of the want of them, as he doth heere? Surely either they had to little *devotion*, or the Jeſuits too much *ſuperſtition*.

But if he meane the vertue, merit and efficacy of the blood and milke, then let him anſwer us two ſhort queſtions. Firſt, what ſpirituall vertue and power had that milke, what did it worke in our ſalvation, (more then the milke of another woman could) what did it merit for us? What the bloud did we know and moſt willingly doe acknowledge: but what the milke did or can doe, if the Ieſuits can tell and teach us, we will not refuſe to learne: but ſuppoſing that it had as much vertue as the blood, as the Ieſuite affirmes (but farre be it from us once ſo to thinke) then ſecondly we aske him whether he thinke the nayles, Launce, and clouts, were partakers of the vertue and merit of that bloud, if he doe, let him ſhew where he received ſuch divinity: if not, then to what end complaines he to God in ſuch a faſhion?

Lord I am better then the Nayles and Clouts, and yet they had Bloud and Milke enough, but I dye for thirſt.

If this be not to take Gods name in vaine, and that in a high meaſure, we appeale to all Chriſtian men of reaſonable judgement.

And thus at laſt are we come to an end of this Ieſuiticall Goſpell, the impiety whereof I now remit to the cenſure of the Chriſtian world.

And

And for my concluſion, leſt any ſhould ſay that this is but one private Ieſuits deede, and therefore may not prejudice the whole ſociety of Ieſuits, and much leſſe the Religion of Popery.

To theſe I anſwer.

Poſſeu. in app. ſcc lit. C.

Firſt, the booke is allowed and hath beene twice Printed, and ſtands approved by *Poſſeuine*, amongſt good and catholike authors.

Secondly, Let them ſhew what Ieſuite or other Popiſh Doctor hath reproved, or what Inquiſitor or other Popiſh Magiſtrate hath cenſured this wickednesſe.

Thirdly, Which is worſt of all, it is no more in effect then others of them have taught or approved, though not in ſo open, apparant, and fowle a faſhion, for let any Chriſtian man judge what divinity is laid downe in theſe points that follow.

I

This hath beene long ago laid to their charge in Catalogoe, eſt um veritatis editionis 1608.

The Papiſts have a booke called the *Mariale*, It hath beene objected unto them that in this booke it is thus ſaid: Salomon ſaith *the name of the Lord is a ſtrong Tower*, Pro. 18. 10. But *Salomon* knew little of the Virgin Mary, let us therefore ſay, *the name of our Lady is a ſtrong Tower*, let the ſinner flye unto her, and he ſhall be ſaved: and againe thou art a ſinner, flye then to the name of Mary, that alone ſhall ſerve to heale thee: and againe:

The

The Lord was with *Mary*, and *Mary* with the Lord, in the ſame labour, and ſame worke of our Redemption, for the Mother of mercy helped the Father of mercy, in the worke of our Salvation: and thereupon was it ſpoken of the firſt woman, *It is not good for man to be alone, let us make him a helper*: But why then ſaith God, *Eſay*, 63. *I have troden the Wine preſſe alone, and of all people, there was no man with mee*: the booke anſwereth, it is true Lord that thou ſayeſt, there was no man with thee, but there was a woman with thee, which bore all the wounds in her heart, that thou didſt beare in thy body.

Loe here a piece of rare Divinity! *Salomon* is blamed for ignorance, that he knew but little of the Virgin, and in a ſort is rebuked for ſaying *the name of our Lord*, and not rather the name of our *Lady* is a ſtrong Tower: and though no man did, yet a woman namely, *Mary*, did helpe *Chriſt* to tread the wine-preſſe of Gods wrath, and was fellow-worker with God, in the worke of our Redemption.

This booke ſtands unconfuted, uncondemned, unreproved by the Jeſuits or the *Romiſh Church*, till this day, for ought that I can yet find, yet hath it bin many yeeres laid to their charge.

2 Again, the Papiſts have a booke, they call it the *Ladies Pſalter*, Printed at *Paris*, in the yeere, 1520. or thereabouts, wherein every one of the 150. Pſalmes are in whole, or in part turned from *dominus* to *domina*, that is, from God our *Chriſt*, to our Lady, As

In the first Psalme.

Blessed is the man that loveth thy Name, O Virgin Mary, &c.

In the 19. Psalme.

The Heavens declare thy glory, O Virgin Mary, &c.

In the 29. Psalme.

Bring unto our Lady, O you mighty, bring unto our Ladie worship and honour, &c.

In the 51. Psalme.

Have mercy upon me, O Lady, thou that art called the Mother of mercy, and according to the Bowels of thy mercies, cleanse me from all my sinnes, powre out thy grace upon me, and take not thy wonted mercie from mee, &c.

In the 57. Psalme.

Have mercie upon me, O Ladie, have mercie upon mee, for my heart is ready to search out thy will, and in the shadow of thy wings will I rest.

In the 68. Psalme.

Let our Lady arise, and her enemies shall be scattered, &c.

In the 72. Psalme.

Lord give thy judgement to the King, and thy mercy to our Lady his Mother.

In the 94. Psalme.

God is the God of revenge, but thou O Lady the Mother of mercy, dost bow him to take pitty, &c.

In the 96. Psalme.

O sing unto our Lady a new song, for shee hath done marvailous things, &c.

In

In the 109. *Psalme.*

The Lord said unto our Lady, sit thou Mother at my right hand, &c.

Thus I might goe over all the *Psalmes*, but as hee began, he ends in the last words of the last *Psalme*.

Let every thing that hath breath praise our Lady.

Now this Booke stands not onely uncontrolled, but rather even defended by the Jesuits, and those of the principall.

3. Againe, a famous Fryar and well approved amongst them, preacht this Doctrine in the Pulpit (amongst many other, little better.)

A man may appeale from God himselfe to the Virgin Mary, if any man feele himselfe grieved at the justice of God, seeing God hath divided his Kingdome with her, for whereas God hath justice and mercy, he hath reserved justice to himselfe, to be exercised in this world as it pleased him: but mercy hee hath committed to his Mother: If therefore any man find himselfe agrieved in the Court of Gods justice, let him appeale to the Court of mercy, of his Mother.

This Divinity was so well reliſh't in the Romish Church, that after he had preacht it, hee publisht it under the Popes owne Patronage: and the Booke was againe printed within these three yeeres: but what say the Jesuites to it, they testifie that this Booke, is a Learned and Godly Booke, full of goodnesse and Piety.

Fourthly, *Horatius Turcellinus*, himselfe a Jesuite of good esteeme among them, writes thus.

Almighty God hath made the Virgin his Mother, as farre as he may lawfully, partaker of his divine power and Majesty.

Now surely, if God have made her fellow with him of his divine Majesty, lesse marvell if *Christ* have made her fellow in the worke of Redemption. And this booke written by a Jesuit, hath publike allowance, and is dedicated to Cardinall *Aldobrandino*.

Fiftly, a great *Spanish Doctor*, and Professor of Divinity of his order, writes thus.

We have often seen and heard of very many, who in their extreame dangers have called upon Mary, and presently were delivered: for oft times safety is sooner obtained by calling upon the name of Mary, *then by calling upon the name of Jesus Christ, the Sonne of God.*

And this booke is both dedicated to Pope *Clement* the 8. and receives publike allowance by the *Jesuits*, his name is *Chrysostome*, as though hee were a Golden mouthed speaker: but if this be his doctrine, that her mediation is as powerfull, or rather more then is her Sonnes, it is pitty but he should be cal'd and accounted a leaden mouth'd wretch.

By all these, and many more that (as the learned know) might easily be produced, it may appeare that this blaspheming Jesuit *Bonarscius*, in this his detestable comparison, of her milke with Christs blood, saith no more in effect then others both of this Religion and particular Sect, and therefore it may bee justly

juſtly concluded, this is the Doctrine and Divinity not of him alone, but of the Jeſuits, and of the Popiſh *Church* it ſelfe, as long as it ſtands approved or not condemned by them: Now then if this bee the Divinity of the *Romiſh Church*.

1 That a Creatures milke may be mingled with *Chriſts blood* in the matter and merit of our Salvation.

2 That it helpes and heales ſpirituall ſores of the ſoule, as well as the bloud.

3 That though no man did, yet a woman did helpe *Chriſt* in the worke of our Salvation.

4 That the Pſalmes may be turned from *Lord* to *Lady*.

5 That a man may appeale from God to the Virgin *Mary*.

6 That God hath divided his Kingdome with her, keeping Iuſtice to himſelfe, and ſurrendring Mercy to her.

7 That GOD hath made her partaker with himſelfe of his divine Power and Majeſty.

8 That a mans Prayers are often heard, rather by and through her, then *Chriſt Ieſus*.

If theſe I ſay be the Doctrines of the preſent Church of Rome, then let the Chriſtian world be pleaſed to obſerve.

1 How far the preſent *Romiſh Church*, is degenerate from the Antient.

2 How great cauſe we and all Churches of God have to ſeparate from ſuch a Synagogue.

3 How justly they may be pronounced *Antichristian*, who thus hainously disparage the Person and Office of the Mediator.

4 How untrue is it that by any suggestion, that the present Religion of *Rome* is much reformed and refined at this day: for it is most certaine in the former times these would have bin condemned as blasphemies euen in the Romish Church it selfe.

And lastly you the ever to be renowned Worthies of this most Honourable Assembly in the House of COMMONS, being one of the most Worthy Renowned Benches of the world, one of the greatest glories of this Land, may here see what cause there is to hold the true Papists Heretiks, considering their present church holds not onely these, but many other fundamentall errors, both for matter of faith, and of government: which shewes them not onely Enemies to all true Religion, but the subverters or at least the underminers of all civill States in the world, wherein they were ever suffered.

And considering that all meanes have been used, to reclaime and reforme her, but all is in vaine, for she is that *Babylon that will not be healed*, wherefore it is our duty to forsake her, and leave her to the just hand of God.

Thus shall we follow the counsell of the Prophet in like case, who saith: *We would have healed Babylon, but she would not be healed: let us forsake her and goe every man to his owne Country, for her Iudgement is come up to Heaven and lifted up to the Clouds.*

FINIS.

THE ARCHBISHOPS CRVELTIE,

Made knowne in a true Story of one Mr. *Edward Rood*,

Who was

Minister at Saint HELENS in ABINGDON,

AND

Dismissed of his meanes and Ministery by him: And in processe of time, after he had been from his meanes eleven years, he was lately againe restored.

As also,

How hee was cast in prison, what miseries he there sustained, and his deliverance from all.

By GILES GULTER, Batchelour in Arts.

Printed Anno 1641.

Made known in a true History of the
Mr.
Printed on Sheet 1 of 1

THE ARCHBISHOPS CRVELTY.

IN the County of Berkes, at a place called Abingdon there dwelt one Maſter *Edward Reed*, a man of a very civill and godly behaviour, which was ſuch a heart-burning to the wicked, that they ſought by all meanes they could poſſibly, to undoe this honeſt, religious, and well-meaning man. To this intent therfore they came oftner to Church then they would have done, onely to intrap him. Now it hapned one time that he had ſome object to raiſe a point after this manner; it was concerning the equality and inequality betweene a Miniſter and a King: A King (ſaid he) may take a man and binde him hand and foot, and caſt him in priſon, nay hee may take away his life, but there his power ends, it extends no further; but what the Miniſter binds on earth ſhall be bound in heaven, and therein a Miniſter outſtrips a King.

When they heard theſe words to come from him, they thought that they were well enough now, for ſurely he was enſnared, and as they ordered the matter, it was ſo indeed.

Now you muſt underſtand that they had gotten a man as fit for ſuch a miſchievous purpoſe as poſſibly can bee: he was called by a nick-name Nuncle *Nob*, but his right name is *Robert Mayot* the elder, as farre in folly and knavery ouſtripping the other, as the light of the Sunne the light of the Moone.

This Nuncle *Nob* was preſently furniſhed with all things fit for a journey, and hyes to London as faſt as he can, and then to the Archbiſhops Palace at Lambeth he goes, where hee makes a moſt heavie complaint againſt this Maſter *Edward Rood*, that was Miniſter of the Pariſh of St. *Helens* in Abingdon, that he ſhould ſpeak treaſon in the Pulpit, and ſay that a Miniſter was above a King. Forth-with now a Purſevant was ſent for this Maſter *Edward Rood*, where he was examined in the High Commiſſion Court, and upon this Nuncle *Nobs* complaint he was committed to priſon, where he endured a great deale of miſery, which to relate at full would be more then my pen could write, or paper hold; he was kept ſo cloſe that no body could have acceſſe to ſpeake with him; thinking, I perſwade my ſelfe, there to ſtarve him; for he called for diet, & their anſwer was ſtill, By and by, Maſter *Rood*, a pox by and by ſuch unlucky knaves: inſomuch that for the ſpace of three or foure daies he was without,

out, then he remembred himselfe he had a pound of dyet-bread which was to be sent to his wife, that he made a shift to make serve him a weeke, and then againe when that was gone, they kept him a weeke againe without diet: at last his friends missed him, and sought from prison to prison, till at last they heard where he was, and caused a posset to be made, and it was carried by his daughter, her name was *Dorcas*, and to the prison they came, and they were men of such note, that the Keeper durst not deny them the sight of him for feare of hearing of it hereafter.

When they came there they found the poore gentleman, poore master *Rood* in bed, which when he saw his daughter, and the rest of his friends, his heart began to leape for joy, in so much that joyfull teares bedewed his face: well, they were merry with him for a while, and hee poore man fed heartily, having beene kept so long from dyet, and then began to open his cause unto them, how close he was kept, and that hee was afraid that their intentions were fully bent to starve him. They heard him, but said but little, but they went downe to the Keeper, and did so schoole him, wishing him to take heed, for if they heard that he was misused againe, the best in the kingdome should quickly know of it: and so they departed. But after that time hee was sure to have diet brought unto him three or foure times each day, in so much, that that penury was over, which he suffered before by hunger.

This is but a *proæmium* to his troubles, for now

they began to enact such cruelty upon him that would be almost incredible to relate. There was one now came against him to sweare that the words that *Nob* had related were true, he sware very franckly that he should say that a Minister was above a King, which if Nuncle *Nob* would also have beene so wicked to have sworne to, surely poore Master *Rood* had lost his life, but God overlooked their deeds, and he will be sure to pay them home at last. Well, this man tooke his oath against him; upon which he was dismissed of his Ministerial function, and so sent abroad to shift in the wide world. Now this poore man was faine to turne Physitian to maintaine himselfe and his familie which was great, and so he was turned from post to pillar, from one place to another, that he could scarle get any long abiding any where; at length hee came to live in a place in Oxford-shire, called Tame, where hee was arrested for debts, and carried to Oxford Castle, as curled a place for poore prisoners to lie in as any is in this Kingdome; for there is one *Thorpe* which is Keeper, a man of a haughtie, and proud spirit, tyrannizing over poore men abominably, and his Brother *Gabriel* is tapster, and he hath gotten the true art of cheating, I know it for mine own part to be true what I write. Wel, there he lay a great while in great want, and more he had suffered, if his friends in Abingdon had not stuck very close to him. At last it pleased God to deliver him thence, from that hell of misery, and miserable usage, and hee was abroad againe to

shift

shift for himselfe and his poore family. At last it pleased God to call a Parliament to settle things concerning his glory in this Kingdome; and upon heynous complaints and misdemeanors, my Lord of Canterbury was committed to the tower; and fearing that this businesse being so soule, (as you may perceive by the story) he desired to stop the businesse, that it might not come to the eares of the Parliament. And thus it happened.

There was one Mr. *Newsteed* who was Minister all this while in Mr. *Roods* place, a man whom I know very well, but not for any dishonesty, for he behaved himselfe very honestly, and like a gentleman all the time of his abode in Abingdon, now he hearing that this Mr. *Rood* was resolved to petition the Parliament to have his wrongs redressed, came unto two frinds of Mr. *Roods* (whose names were Mr. *William Castle*, and Mr. *Benjamin Tesdall*) and told them his minde after this manner; Gentlemen I heere that Mr. *Rood* which was your ancient Vicar, doth now intend to petition the Parliament for his Vicarage againe; I protest I am not willing to eate any mans bread, if Mr. *Rood* please we will come to some honest and lawfull composition, I desire you that you would be pleased somewhat to busie your selves in this charitable office.

These two loving Mr. *Rood* so well would do any thing that might tend to his good, wherfore they sought him out, and brought Mr. *Newsteed*,

and

and Mr. *Reed* together, and after some talke betweene them they presently agreed to goe to counsell, and aske what might be done in this businesse, and so it was ordered that Mr. *Reed* should have his Vicarage againe, whereupon Mr. *Newsted* resigned. Thus may you see how many troubles this poore Mr. *Reed* hath undergone, but I perswade my selfe had he stood it out to the end, and put it into the Parliaments hands he had had reward for his troubles eleven hundred pounds, for hee was without his Vicarage eleven yeares, which is worth an hundred pound a yeare.

This have I writ that the world might see and know that all my Lord *Lauds* faults are not knowne; for as you may see this thing hath lien smothered to this day.

FINIS.

A RELATION Of the Kings Entertainment into Scotland on Fryday, the 13. of *August*. 1641.

As also the Coppy of a Speech which the speaker for Scotland spake to his Majesty.

And how the Effigies of my Lord *Sandwidge* was carv'd in wood, and beheaded after he was condemned of high Treason, to his disgrace and shame, although he saved his life by flight.



Anno Domini. 1641.

RELATION

Of the Kings Entertainment into Scotland on Friday the 19. of Aug. 1641.

As also the Copy of a Speech which he spake for Scotland to his Majesty.

And how the Estates of that Land Sundry were carried in woole, and delivered over by warrant condemned of high Treason to bee put to prace and Death, although no Law had made by them.

Anno Domini. 1641.

THE SPEAKERS SPEECH.

Which was ſpake before the King at *Edenburgh* 1641.

Wipe away thoſe teares from your eyes (Countreymen) which you have ſhed for the departure of your king, for he is as welcome to his native Scots, as ever was the Sun to the frozen earth.

He was no ſooner entred into the confines of his owne Countrey, but his ſubjects that they might in the beſt way ſhew their loves to their King, made the skies to eccho with ſhouts of rejoycing; they made Bonfires, and threw up their blew caps in the aire, to their joy; and as the king was entring into Edenburgh, my Lord Speaker ſpake unto him as followeth.

My moſt honoured Liege, to ſalute your highneſſe only with a welcome is nothing, for you may perceive your moſt obedient ſubjects which are of the vulgar throonging together to performe that duty, 'tis your preſence which hath given to my frozen lips utterance, and as neare as I can, I will neither think, nor ſpeake but what ſhall be to your highneſſe glory, and my owne credite, for it is the greateſt credit among us

your Leige people to doe nothing but what shall please you.

With that the Commons in Scotland made knowne by their eechoing shouts, and throwing up their Bonnets, how neare he had unfolded the secrets of their hearts.

Then the noyse being ceased he thus proceeded. I perswade my selfe (my Lord and king) that we are much ill spoken of, because that we are now in armes, I hope your majesty shall find it will prove to the good of you, and us, for we shall and will make such parties knowne, when you shall please to grace us in our Parliament, that shall fully take away all suspicion of our ills, which are supposed to be ment towards you, we love and will prove true subjects to your grace, for it weare a sinne unpardonable to doe otherwise, we having so loving, & magnificent a Prince; Pardon my faultring, and unable speeches I beseech you, for it is my ambition to expresse our plaine downe right dealings in a plaine and easie way.

I know you cannot chuse but thinke that we have showed our selves resolute, because we have presumed so far as to take armes, But I hope you will also suppose, that we are as loyall as the best, God knowes our thoughts, as we hope he will reward us accordingly, if bad we desire his just judgement, if good, I entreat your majesty to take notice of it.

After these words, there was a kind of a confused noyse, heard among the Souldiers, but an unlooked for, instant there was such a compleat vally of shot, which did as it weare thunder forth their meaning. Upon that occasion my Lord speaker continued his speech.

Thus may you see (my most honoured Leige) how your people doe strive by all meanes possible to shew their duties and their loves, their loving duties; They have beene as sparing as possible might be to doe any thing that should be prejudiciall to your majestie or your subjects in England, but what must needs be done. I perswade my selfe that if your majestie should but command the greatest thing of them to accomplish, they would as willingly strive to performe it, and with as much good will as ever *Pylades* did any thing for his friend *Orestes*, nay my expression is below your Majesties worth, they would doe it as willingly to their powers, as the good Christian for his soules health, would doe any thing to

pleas

please his subject. Therefore I beseech your Majestie, that you would be pleased not to harbour an ill conceit of us, or ours, for we shall, and will be true to the Crowne, as long as life endures.

I heard lately from England, that it is credibly reported that we being in the fields with our Farmers employed only for poverty sake, because we would enrich our selves by the English, our owne consciences are cleare, and reason will make it manifest.

If we had come only for wealth, then had we fought to rob and spoyle, and feloniously to carry away what we could from the inhabitants of any thing which we never did therefore it is cleare, we never came for any such intent, as to inrich our selves. Another thing is we came only to reveale the names of those which had with might and mayne, sought to overthrow these kingdomes at once, and more we will reveale when it shall please your Majesty to sit with us in the Parliament, and therefore it was not for Lucre we undertooke this make. Judge favourably therefore of our intents, which are as cleare as the noone-tide of the Day, let not the clouds of displeasure overshade your fayre countenance from us, for your frowne is able to kill us, and your smile able to call us backe againe to life. If you had denyed your presence among us at this time, we had wandred in darkenesse, like those people which are forsaken by the sunne.

But now my Liege here is one thing more, if you desire that our army shall be disbanded, your word is a command, if not they will endure the cold of winter, and thinke themselves happy to endure for your sake. Now the King began to answer to his last demand.

In the first place I give you all thanks for all your kindnesse shewed unto me, and were there occasions more then one, I should not be backward in recompencing of your good will, but I hope you will accept the will for the deed, and I will for a plaine resolution, and conclude that a King is your debtor.

For your obedience in all things I hold my selfe [illegible] thanks, your foe, and shall for ever (while I shall live) [illegible] (if God detaine me here in this pilgrimage) rest thankfull to you, and a willing debtor. But now as for the maintenance of this army I hold it very unfit, for it is seldome seene but after warre

comes famine, which are two of the greatest plagues which can happen to a kingdome.

At these words the Souldiers each man threw away their weapons, and threw their blew Bonnets into the ayre, with great acclamations of joy; with that our King spake unto them as followeth.

I thank you all, for all your love and good will, which I perceive in all your actions to flow abundantly from you, I protest that this your loving kindnes doth enlighten my heart, for this was alwayes my bosome axiome, that that King was not worthy of a Crowne, who would willingly give his subjects any distaste; me thinkes I see already how the Sun of our happinesse begins to shew his face, thorough the thick clouds of distraction. Let all those things which have hapned be buried in the rotten Sepulcher of oblivion, for my owne part, I cannot harbour any hatred in my heart, my thoughes are cleare.

But now after these words there was a kind of Ceremony to be performed, the manner of which was this.

If any man be accused of high Treason, and flyeth for it, and after be convicted, it is a Law among them that his effigies shall be cut in wood, and brought upon the scaffold with as much disgrace as if the party offending were there in his owne person. Now there was a Lord among them, which was found faulty, and accused of High Treason, for which he fled into France, thinking to escape the disgrace, as well as the death which he had deserved, but he was much deceived in the trusty Scots, for though he fled from death, yet they sent his shame after him: on the very same day on which our King came to his palace at Edenborough (Which was fry day night last) was his effigies brought upon the Scaffold, and there they cut off its woodden head.

Thus countrey men may you see how willing these Scots are to please, and not to offend, you may reade in their words which they are lately gone about what their intentions are, I perswade my selfe, that they are true Christians, true subiects, and what not, let us therefore Joyne with them in their good acclamations, with which the skies doe now ring, God save our King, God save our King.

After all theſe things were performed, our King gave them all moſt hearty thanks, promiſing them to thinke of all their curteſies hereafter: and then her was conducted to his Pallace, where he was received with great joy, and Gladneſſe, and I doubt not but he will have kind entertainmente: In the meane time this ſhall be my voyce.

God Preſerve and ſave the King.

FINIS.

After all these things were performed, our King gave them all most hearty thanks, promising them to think of all their courtesies hereafter: and then hee was conducted to his Palace, where he was received with great joy and Gladnesse, and I doubte not but he will have found occasion ere long in the meane time this shall be my vow &c.

MUSEUM

God Preserve and Save the King.

FINIS.

WRENS ANATOMY.

DISCOVERING

His notorious pranks, and ſhame-full wickedneſſe; with ſome of his moſt lewd facts, and infamous deeds; both in his government of *Peter-houſe* Colledge, and domineering in three Biſhop-ricks, to his perpetuall ſhame and infamy.



Woe be unto the Paſtors that deſtroy and ſcatter the ſheepe of my paſture, ſaith the Lord. Jerem. 23. 1.

Printed in the yeare, That *Wren* ceaſd to domineere, 1641.

WRENS ANATOMY.

Sect. 1. *His birth, parentage, and education.*

THe world since its first creation, being by the fall of man, something degenerated from the first perfection and purity of nature, wherein the most blessed Almighty was pleased to vouchsafe it, the nature and qualitie of exceeding good, and by the fall of man, sin entring into the world, and by sin death and corruption of nature, ruling and conquering all living creatures, so that by sin, death, corruption, and depravation of nature, and naturall things; the world hereby not being what it was at first, at sundry times, and severall ages, and in divers places, from various causes, or rather imperfections and blemishes of nature; it hath been observed to produce monsters of severall kinds, some of one fashion, and some of another, some whose causes were knowne and understood by the learned & judicious, and some whereof the reason was inscrutable; but of all Monsters, those Monsters in soule, seeme more marvellous than those which are either deficient, or redundant in body.

The subject that now we are to treat of, hath not been esteemed a Monster in body, not a wonder to behold in person, but whether a monster in soule (if he thinke to have

have any) or a wonder to behold his profession and practises, I leave to other mens judgements; who (not so much as feeling the least part of his tyranny) shall but onely heare, that one procreated of * ordinary parentage, some well disposed kindred, in so eminent a Citie (as being the chiefe in the Kingdome) and brought up in so famous an Universitie, should commit so many monstrous outrages, and such prodigious wickednesse.

* He was born in *Cheap-side*, his father (being an Haberdasher of small wares) kept the corner stall, next unto *Cheap-Crosse*, & was brought up in the Universitty of *Cambridge*.

2. His first preferments in the Universitie.

During his time at *Cambridge*, he first attained unto a fellowship of a Colledge, which was the beginning of his rising, and so spent some yeares in that place; where whilest he was fellow, there fell out an accident, which I cannot passe by, but as it was reported to* me, I shal relate; this Mr. *Wren* greatly frequented one Mr. *Parishes* house, and this Mr. *Parish* had a very handsome and proper woman to his wife; in whose life time, Mr. *Wren* lived a batchellour, and since her death hath married a wife of his owne, and they say, he hath preferred or provided for Mrs. *Parishes* children: but to the matter; this being known and well noted in the Towne, that the little bird fluttered so often about Mr. *Parishes* house, it happened that Dr. *Batchcroft* was in election to be Master of *Keys* Colledge, which Mr. *Wren* hearing of, said, What? He? Why he is not a fit man to governe a Colledge; which words came to Dr. *Batchcrofts* eare, who afterwards upon some occasion speaking to Mr. *Wren*, said; I thanke you Mr. *Wren*, it seemes I had your good word, yet methinkes, I might be as fit a man to governe a Colledge, as you to governe a Parish; which word strooke Mr. *Wren* with silence.

* By a credible person yet living.

After this, Mr. *Wren* attained to the degree of Doctor, and obtained to be Master of *Peterhouse*, and was preferred to be Clerke of the Kings Closet; where he got the length of *Canterburies* foot so exactly, that the freshmen of *Cambridge* smelt his Bishopricke at least two or three yeares

yeares before it fell, knowing him to be a notable craftie insinuating fellow, as they would often say among themselves.

3. *His bringing Latine Service into the Colledge.*

THis wicked *Wren*, being Master of *Peter-house* Colledge, and Clerke of the Kings Closet, besides other preferments, being intimately familiar with *Canterbury*, and being a quick-sighted bird, and of an active spirit, perceived the times drive so hard after Popery, he smelt the way to a Bishoprick, and studied nothing more than to please the Papists, and *Canterbury*; and among other devises, he was noted to be either the first or one of them who brought in use againe, Latine service in his Colledge; thinking that young Students being trained up therein, and used thereto, would be an introduction to Latin service in Churches; which when he should come to be Archbishop, might be effected: and in the meane time, thought it would be excusable if any question should arise, because the Rubrick of the Service book, doth allow private prayers in any tongue that they themselves doe understand, (perhaps intending forrainers and strangers Churches here in *England*) which words he spied, and wrested to his own advantage, and so brought up Latine Service in *Peter-house*; and by his example, some other Colledges did the like.

4. *His introducing Altars, and bowing thereto.*

ANother of his feats, and that no small one to please *Canterbury*, was the bringing in of an Altar, which was the direct way to the bringing in of Masse; for in vain should the Prelatists & Papists labour to bring in the Masse, if there should not first way be made for to bring in an Altar, which after that they had but gotten that, and Latine service, and that both these were well setled, and all quiet, the work were more than almost done; for how

how easie were it for the Priest, having an Altar, and Latine service, to say Masse, there being so little difference, and the Countrey people so unable to distinguish them, or to discerne the diversitie between Latine service, and Latine Masse, and how easie were it for the Prelatists to dispute and cavill upon transubstantiation; especially when Controversies must be decided by Bishops and Archbishops, and they to have power of undoing other Ministers, that should oppose them; all which this wicked *Wren* well knowing, he first practiseth to bring in an Altar, and to doe it smoothly, he first for many causes him moving, makes an Altar of a Table, and names it Altar-wise, that so it may have an Altar-place, and after that it onely want the name, and for that purpose he will not all on a sudden baptize it anew; but first promiscuously confounds the names of Table and Altar, calling it sometimes one, sometimes another; and an Altar in one sense, and a Table in another, that so at last he might call it an Altar altogether; and then being an Altar indeed, and having both name and place, the materialls (if need be) might easily be changed from wood to stone, and so having Latine service, or Masse, a Priest, an oblation, (as one of his Chaplains called it) and an Altar, there wanted nothing that could give the Pope and *Canterbury* content, but onely worshipping the Host, or Sacrament, which himselfe practised and performed in his own person, as hath been proved before a Committee, and bowing to the Altar, which he, and all his, and many others did; so that hereby, he had almost done all that could be desired by the Jesuites, or requisite for a reconciliation to Rome.

A

5. *His being made Bishop of Hereford.*

THese things being so bravely performed, and handled with such dexterity, and admirable skill, gave *Canterburyes* little grace such Archcontent, to see his little bird so active, nimble, stirring, and so reall, he thought

to

to requite him well, both for his reward, and encouragement, and to animate others to follow his steps, and likewise to enable him to doe more, and greater service; he plods with might and maine, to advance this wicked *Wren*; and the Bishoprick of *Hereford* falling then voyd, he with all haste and speed, procures him to be made Bishop, and so he is immediately, and now the little bird having done his Arch-grace so great, and such illaudable service, he is gotten into his *Pontificalibus*, and so having him for his fast friend, and ready to promote him higher, he studies nothing more, than to requite his Grace, and to manifest his further deserts.

6. *His procuring Cosens to succeed him in the Colledge.*

AND to shew himselfe mindfull of his worke, and watchfull care, looking as well behind him as before, he remembers what service he hath done in his Mastership of the Colledge, and considers how conducible to the purpose it will be, to leave his like in his place, and after much debating with himselfe, he can scarce finde in all *England*, an ill looke Machiavell bad enough to succeed him, but Popish *Cosens*; him he pitcheth upon, he having lately playd his notorious pranks, in silencing Ministers (being visiter of *Yorke*) and having long beene known to hold Popish opinions, to have written Popish Bookes, and to have playd many notable Popish parts, and persecuted Master *Smart*, and many others; for reward of his deeds, and furtherance of other services, he shall be the man to succeed him; he onely of all men in *England* shall be Master of *Peter-house*, and indeed (to say truth) of all the wretches in *England*, he is most like unto wicked *Wren*, and cursed *Canterbury*, and therefore let him take it; and so farewell Fryer.

7. *His*

7. *His notorious Articles, called* Wrens *Articles.*

AND now this wicked *Wren* being in his *Pontificalibus*, and having attained to the first step towards the long desired honour and splendour, to which his ambitious minde aspired, hoping at last to arrive at the very *Fastigium* of Arch-Prelacy, (if *Gregory* come not between) his next businesse is to hold his Visitation; which that he may doe it laudably, to curst *Canterburyes* content, he plods and ponders such mischievous and most abhominable Articles, that he, and the devill to helpe him, could devise; and these he intends to foyst upon the poore Churchwardens, whom he knowes to be such hand-tamed slaves, to the Prelates his predecessours, that the stoutest of them all, durst not disobey his Prelate-ships pleasure, but *nolens volens*, must obey, though to the hazard of their soules, or else if any should but so much as dare to refuse, he should be beggard and undone; by this cruell proud wretch, and therefore he very well knowing their necessitated submission, lays on load, both for them and the Ministers; verifying the old saying, *Set a begger on horsebacke, and beele ride beyond measure*; so this wicked *Wren*, drawes such Articles, as the wisest and learnedst Church-wardens in *England*, could not possibly know how to answer in their presentments; and thus he begins his projects.

8. *His harrowing the Diocesse of Hereford.*

THese Articles though they were most odiously base, and more than halfe devillish, yet that poore ignorant Countrey durst by no meanes refuse them, though they should all have sworne to betray their own Fathers, such was the rage and insolency of this cruell proud tyrant; and thus having received these Articles, and taken the oath, they all became *Wrens* sworne vassalls, and bound in conscience upon their oathes to present unto him

him any man that should discourse prophanely (as he esteemed it) at meale-time, touching Religion, or the holy Scripture, thereby to make men afraid ever so much as to mention Gods Word, or any goodnesse, and injoyning an impossibilitie of avoyding manifest perjury in the Church-wardens, who could not possibly if they had beene so many Spirits, have beene present, waiting at so many severall mens Tables at once; and likewise they were bound by oath, to certifie by their presentments whether the Ministers expounded the holy Scriptures according to the sense of the auncient Fathers; which was a taske requiring Church-wardens better learned than ever Bishop *Wren* was, and rather requiring the Doctors of the Chaire to be Church-wardens, and come to Bishop *Wrens* Visitations. And thus it pleased the great wisdome of God to befor this doltish Asse, as not to see his owne blind foolishnesse in these and many such like abhominable absurdities put upon the poore Church-wardens. Which Articles with his other lewd and tyrannous demeanour, made such havock in the Church, vexed and molested the Church Officers, grieved the people, excommunicated, presented, troubled, so many innocent people, suspended, deprived, banished, begger'd, so many honest, able, religious, painfull Ministers, that this miscreant wretch, the devills Plow-Chunle, did even harrow up the whole Countrey, so that he brought it into a most miserable case, as ever did any Anti-christian Prelate.

His translation to Norwich.

THis wicked *Wren* having thus mischievously behaved himselfe in *Hereford*, and having made such hurly burly, and such stirres, that all the whole Countrey was in griefe, vexation, and unquietnesse, and having swept out, by one villanous trick or other, by one tyrannicall practise or other, all the most painfull, honest, and best Ministers, and in their places, brought in idle drones,

dumb curres, idoll Shepheards, and Altar-cringing Asses, and thereby having rendred the Countrey very flexible and tractable to Arminianisme, Papisme, Prelatisme, or Atheisme, partly by feare of his tyranny and cruell practises, and partly by taking away their good and faithfull Shepheards, who stood in the gap, and would be ready to speake for the truth, so that the Countrey might seeme very reducible to Popery for any succeedant, and being become very disquiet and dangerous for himselfe so odiously hated, to reside in it any longer, under whose heavy burden and pressure the Countrey groaned, in so short a time; it was now become high time for that little devill curst *Canterbury*, to bestirre himselfe for his Journeyman *Wrens* sake, and to prevent a forcible detrusion or some such dangerous attempt, he thought it best by a timely translation to take him away, both to reward his diligent service, by promoting him to a better place, and to rid him of the cumbersome enterprises he had entred too far into, (having done all that could be done or desired in that place,) and also to make way for his further service, to doe as much in another Diocesse; he procured with all haste, care, and diligence, his translation to the Diocesse of *Norwich*, too good a nest for such a shamefull uncleane bird.

30. *His silencing and depriving fiftie or sixtie Ministers.*

AND no sooner was this *Manhew* mischiefe, or wicked *Wren* settled in the Prelaticall dignity of *Norwich*, and being very mindfull and studious of his Arch-masters will and pleasure, and knowing singularly well, that nothing could be so pleasing and acceptable to cursed *Canterbury*, as to doe mischiefe enough, to persecute all good religious people, to oppose all profession of Religion, to hinder all good Preaching, to root out all practise of Religion, to prophane the Sabbath, to forbid all Lectures and after-noone Sermons, to suspend, silence, deprive, banish, imprison, and ruine all good Preachers, faithfull

faithfull Paſtours, honeſt Miniſters, and faithfull labourers in Gods harveſt, that ſo there might be none left that could teach the Word ſincerely, truely, powerfully, none that durſt profeſſe and practiſe Religion honeſtly, uprightly, boldly, thereby to make way for Popery, the onely thing in the world, which he knew very well *Canterbury* deſired and aymed at, and at which he ſaw him drive with all his force; but preſently this ungodly wretch was ſo far from mending his manners ſince he left *Hereford*, that rather growing worſe, by ſeeing how *Canterbury* had ſtuck to him, and rewarded his former projects, he falls to worke luſtily, without either feare or wit, and proſecutes his purpoſe, ſo keenely, ſo eagerly, as if he were ſtarke madde, and not a Miniſter in the whole Country, though never ſo conformable a man, if he be but any reaſonable Preacher, but that he will have him downe, and doth ſo beſtirre himſelfe, that at one Viſitation he ſilenced, ſuſpended, deprived, impriſoned, or drave out of the Country, no leſſe than fiftie or threeſcore of the beſt Miniſters in the Country, all at one clap, and turned many of them, their wives and children, out of all their living and maintenance, for any thing he either knew or cared a begging.

11. *His ſilencing of Maſter* Ward *of Ipſwich.*

THis notorious wicked wretch this *Matthew* miſchiefe was in theſe his wicked acts and lewd enterpriſes, ſo far from bearing with age, reverencing grace, regarding learning and true abilities for the Miniſtery, reſpecting paines, or commiſerating the wants of families and children, that he ſtill without any of theſe reſpects aymed principally to doe the moſt hurt to the beſt men, his care was chiefly to ſuppreſſe good men, to oppreſſe religious men, to repreſſe all pietie and grace, and to impreſſe his ſtampe of Arminianiſme and Popery in all places where he had to doe. Among many other honeſt, good, and gracious men, who felt the ſting of this venomous Scor-

pions taile, that ancient, famous, good, and painfull man, Master *Ward* of *Ipswich*, was one who because he was an able, eminent, and noted man, therefore so much the more at him did this venompous Viper swell, and make such speedy course to bring him downe, that he never rested till he had it effected.

12. *His putting in wicked and corrupt Arminian Ministers.*

AND as this infamous wretch, and lewd Prelate, was most vehemently circumspect to watch all opportunities to doe all the harme he could in the Church: to spie all advantages against all good men; so he notoriously subtill in finding faults, mightily aggravating the smallest, where he found any; wonderfully cunning to make faults where none were, desperately wicked, to our-face the innocent, to suspend honest Ministers for scarce any cause, to silence them without a cause, not suffering them to preach after noones without his License, which perhaps he would not grant, to deprive the best men sometimes for very small causes, sometimes and most often for denying his innovations, imprisoning, degrading, banishing for what cause he pleased, or meerely for his pleasure, the poore men being utterly remedilesse; the Arch-antichrist, and this his Journeyman Prelate being both so vehemently resolute to sweepe out all that they thought untractable to Popery, so to empoy the Churches, to voyd the Countrey of all good men, to make way for innovations and mutations, and as he was likewise most eager, keene, and active, to innovate, change, alter, and deforme what he pleased in or concerning the Church, to erect Altars, to remove Tables, to make railes, to set up Tapers and Candlesticks, golden plate on Altars, embroidred and carved images, crucifixes, Saints pictures, and such Babylonicall idolatries, so was he most fervently zealous, and most wonderfully carefull to introduce a Ministery that should yeeld to all things, to bring in such as he knew most certainly to be for all names, for

all

all purposes, for all matters whatsoever should be put upon them, such as would be willing to omit preaching, to observe bowing, crowching, cringing; to set up Altars, to worship Altars, to speake for Altars, to preach for Altars, and to be ready to alter both the Church and themselves at his will and pleasure, and frame themselves for all sizes, for otherwise though he had been never so wary, and circumspect to root out all good Preachers, never so active and diligent to bring in innovations and alterations, all had been in vaine, all to no purpose without this, without placing and bringing in such as were for his purpose, and therefore this he was most carefull of, this he thought would make sure worke for all the rest, so that hereby we may be certaine what to thinke of them that be thus brought into Churches.

13. His worshipping the Sacrament of his Altar.

AND thus this *Manbew* mischiefe, or wicked *Wren*, having thus ungraciously effected the most of his damnable plots, sacrorous acts and idolatrous services, practising so much superstition in his owne person, and compelled others to the same, having rooted out like a wild Bore, many hundreds of better men than himselfe, having wasted the Church, and made havock of the servants of God, and having set up so much idolatry, and compelled so many thousands to the same, to the eternall hazard of their soules, partly by sore constraining them to bow downe to his altars and images, and partly by sleight and paramcall cunning, deluding them in causing all the pewes and seats to be so contrived, that the people must of necessitie kneele downe and bow towards the East, where he had placed his Altar Altar-wise, and having exercised his whole power, might, and authoritie, for the suppressing of powerfull preaching, prohibiting all Sundayes after-noone-Sermons, weeke-day-Sermons, and all catechising, except the common Catechisme in the Service-Booke, and all exposition of that Cate-

Catechiſme, but onely the bare Queſtion and Anſwer, leaſt as he and his Officers ſaid, the expounding of the Catechiſme and Service-Booke, ſhould be as ill as Preaching; and commanding all Bells to be rung alike, that thereby people ſhould not know where any Sermons were, and where onely prayers were; and having thus ſet himſelfe wholy againſt Preaching, and not that onely, but likewiſe againſt prayer, not ſuffering any prayer before Sermons, but onely that in the thirty-ninth Canon, a notable piece of Canonicall non-ſence, nor ſuffering any prayer at all after Sermons but onely *Gloria patri, &c.* He grew ſtill more and more rooted in ſin and not onely bowed to the Altar, but alſo bowing to the Sacrament, and elevating it above his head, that the people, being behind his back, with his face towards the Eaſt, might ſee the ſame above his head, as the Prieſt uſeth to doe in Maſſe, which the Papiſts call the elevation of the Hoſt; at which elevation they uſe to fall downe and worſhip it, ſo that Sathan having fully poſſeſt his heart, in ſtead of growing better, he waxed continually worſe and worſe, ſo that it is marvellous to conſider, that one impe of the devill, though he were poſſeſſed with a legion of devills, ſhould doe him ſo great ſervice in ſo ſhort a time.

14. *His tranſlation to Ely.*

AND now, laſtly, having committed ſo many outrages, and villanies, and filled ſo many Countreys with ſo much ſuperſtition, idolatry, and Popery, and having ſilenced, excommunicated, deprived, or baniſhed ſo many honeſt Miniſters, beſides all others, at leaſt fiftie godly, learned and painfull Miniſters, in two yeares ſpace, with many more other times; and having ſo playd the arch-perſecuter, that *England* never had not heard of the like; far worſe by many degrees, than ever bloudy *Bonner*, or graceleſſe *Gardiner* were, their Religion, times, and lawes conſidered, and compared with this wicked

Wrens;

Wrens; he grew ſo hatefully odiouſly abominable againe to the very vulgar and common people, that for feare leaſt *Ipſwich* Sea-men ſhould hurt his ſatanicall corps, he ſmelt no Muſtard, and for the ſafetie of his perſon, was glad ſome certaine time to make buttons in private, ſtanding in great need of his old arch-friend and Maſter-Prelate once againe to ſtand his Journeyman-Biſhop in ſome ſtead by a friendly and timely tranſlation, leaſt by ſome violent miſchance or other, *Gregory* ſhould be wronged of his due expectations, which his ſure friend and Maſter the arch-prelate, not unmindfull of his ſtate, nor forgetfull of his ſervices (whom he intends for his owne ſucceſſour at his advancement to the papall chaire, if *Gregory* croſſe not them both in the very nick) he befriends him with a deſired removall to the unwelcomming chaire of *Ely*, where his goodneſſe not much encreaſing he ſtayes, expecting onely one other tranſlation by the favourable equitie of our Worthies, now aſſembled for ſuch purpoſes, from his chaire of Prelaticall reſidence, to be ſuſpended from all earthly affaires, at the triangle poſts neere the Church of S^t. *Egidius in campis*, to which Juſtice I leave him.

FINIS.

MYEDIR.

FINIS.

THE

Papists Conspiracie,

OR,

A Plot which was first contrived and counselled by a Papist Priest whose late discoverie and imprisonment attends the sentence of the Law.

And also a Relation how it was discovered, by reason of an Irishman, and most of the Complotters now in Alisbury *Goale in* Buckinghamshire:

Brought to light by a Letter.

The wicked shall fall into the pit hee hath digged for others.

Printed *Anno Domini*, 1641.

BRITISH MUSEUM

WIthin the Citie of *London*, ſomewhat neere Grub-ſtreet, there dwelleth a gentleman named *Carey*, a recuſant, & at his houſe there a great aſſembly of Papiſts doe continually uſe to meete, where they conſult what may bee accompliſhed to the ſetling of the triple Crowne the faſter; Now this Gentleman had an Iriſh man to his ſervant, who was the man that revealed all, and thus it hapned.

There was a great conſultation held the third of *March* laſt concerning many things, and nothing could be agreed upon a great while, at laſt ſtepped forth that Jeſuiticall Prieſt *Walker* (who hath paid for his knaverie,) and ſpake after this manner.

Men and brethren, I hope that you entertain no bad opinion of mee, for I ſweare if you doe,

that it is undeſerved, I was always as true to the Pope as to my ſelfe, and as falſe to thoſe hereticall, and puritanicall Engliſh men as ever was *Judas* to his Lord and Maſter; Therefore I hope I may ſpeake unto you a few words which are theſe.

What meane theſe jarrs among your ſelves? it was long ſince *axiomatike*, that if a Kingdome was divided againſt it ſelfe it cannot ſtand, neither can a divided houſe, and as much it tends to a divided Sect, If you will therefore that our Religion ſhould flouriſh, I deſire to be enformed of your wils, and I ſhall ſet you in ſuch a courſe that all the Devills in Hell ſhall never hinder you, they all with one accord manifeſted their ardent loves to the See of *Rome*, and all deſired him to proceed; Then this Prieſt began as followeth.

If you remember your ſelves there was an order which came forth, that no recuſant (as they tearme us) ſhould have any armour in his houſe, now ſome of the wiſeſt of our Sect, which are true Catholikes, foreſeeing that ſuch a thing would be, conveyed armour enough to accoutre twenty thouſand men, horſe and foot, into a wood in *Shropſhiere*, called by the name of *Beauchamp* parke, where they have buried it, farr enough from all ſuſpect whatſoever, now my deſire is that wee ſhould raiſe all our forces, and high thither for armour, and either winne the horſe or looſe the Saddle. Neither will we fight without policie, for you riſing there in ſuch a great

great multitude they can no way withſtand you but with the trained bands all here & thereabout, which when they bee gone againſt you wee have roome enough to play reakes here; Let mee alone to act cruelty enough, I'le burn and blow up all Churches and Hoſpitals, which indeed were impietie, but that they are uſed the wrong way. I proteſt before you all here preſent, that my ſoule doth hunger and thirſt to do the Church of *Rome* good: For I hold it to bee the true primitive apoſtolicall Church. Now hee began to pauſe, with many admonitions to bee conſtant in this plot, and he had no feare at all but that it would come to good perfection. They all with Alacritie ſwore that they would either bring it to paſſe, or elſe they would pawne themſelues, lives and goods in the purſuite thereof.

Here may you ſee how readie they are to put miſchiefe in action, how voluntarily they will inflict their bodies, and bee the chiefe agents to damne their ſouls; They muſt not thinke that the God of Heaven and earth, at whoſe beck the firmament doth bow, will either ſlumber or ſleep to ſuffer ſuch things as theſe to come to paſſe, he will not quite give off his *Iſrael* although ſhee hath ſinned againſt Heaven and againſt him, not worthie any more to be taken notice of, hee ſees this plot, miſlikes it, and at the laſt prevents it, making themſelves the revealers of their owne ſhame and confuſion; and thus from them it proceeded.

The day being ſet, when this buſineſſe ſhould be put in practice, they went to incite ſome friends

friends which were far distant from them, that they would aid them in this holie practice (as they sayd;) well, letters are writ unto them, but now they want a trusty messenger to convey them.

Now you must understand that in the same house there dwelt an Irish man, which was of their religion, him they employed, with all manner of perswasions that he would bee secret, hee promised them he would, and had not God blinded his eyes on purpose to make him the revealer of all; for this letter which he carried was directed to one Master *Brayford*, and he delivered it to one Master *Brayard*, which as soone as hee had read the contents of the letter, and finding out the plot, he caused the messenger to be clapt by the heeles, and sent abroad to raise the traine band, for he was Captain of a hundred; that being done, he marched towards this wood where they thought to arm themselves secretly, he was not come thither so soone but they were there before him, wherefore he cast his plot after this manner. Hee had gotten a matter of two thousand in his companie, them hee sent with a letter as if it had come from Master *Brayford*.

The contents of the Letter was this.

Friends I am glad that it hath pleased God to unite you so together, that you dare do this which you now are attempting, I will pray to the Saints for your good successe, but I cannot be with you my selfe by reason of a quarterne ague which holds me here, but I have sent you two thou-

sand

ſand ſtout men, which I perſwade my ſelfe wil be meritorious. After he had wrote this letter he diſguiſed himſelfe, and was alſo the meſſenger to carry it.

When he came before them, and delivered his meſſage, and they had read it, they were all received with joy and gladneſſe, their armour was delivered unto them with incitations to be valiant. There they ſtayed all day in the Wood, at night they began to march, and ſo by little and little they were ſtealing towards *London*, becauſe they thought to meet with their friends there, but before they were quite entred into *Oxfordſhiere* this Maſter *Brayard* counſelled them to divide their companies, ſo they might goe the better unſuſpected: they liked of his motion well; But they had no ſooner come neer *Alisbury* in *Buckinghamſhire*, but he betrayed them, and their ſecret intentions, and cauſed them to be apprehended, and ſome of them at this time lye in *Alisbury* Goal, untill they come to tryall.

FINIS.

BRITISH MUSEUM

THE ARMINIAN Haltered,

VVho halting betweene two Religions, the *Protestants* and the *Papists*, fell headlong into dispair.

OR

The Wicked life and Tragicall Death of *John Hobson* Bachelor in Divinity, and late Prebend of *ELY*.

Being one of the greatest Arminians in this Kingdome, who miserablely hanged himselfe, the twelfth of *July* at *Lyn* in the County of *NORFOLKE* 1641.

With a coppie of verses which he writ a little before his death.

Also a Postscript to Advertize all true Christians to embrace the truth of the GOSPELL.

Written By T S.

Printed *Anno Domini* 1641.

THE

ARMINIAN

Hatered,



The life and death of Iohn Hob-

son *Bachelor in Divinity who miserablely hanged himselfe* July *the twelfth neere* Lyn *in* Norfolke.

THe distractions of these times are not unknowne to bee caused by the copiousnesse of Sects, Religions I cannot tearme them, least I should dislow of that *Axiomatike* of King *Iames* of Blessed memory, for he acknowledged but two Religions, the good and the bad, and those were the Protestants and the Papists, the Protestant the true, and the Papists the false, But there are a companie of humerous opinions crept in amongst us, 19. not long since were divulged to the view of the whole World, but yet some were omitted, as the Libertines and the Atheists, which are a Sect as well as the rest, al-

although no Religion, but to define them more punctually, they are neither Sect or Religion because they acknowledge no God, but I desire not to bee prolixious in circumstance, but will treat of that which most concerns me; There was a proud Arminian which lately hangd himselfe by name called *Iohn Hobson*, once a Student of the Vniversity of *Oxford* in *Trinity* Colledge.

A long time was hee a perfect Protestant in being ruled by the Reall Scriptures Alphabet, not wresting it to his own ends or purpose, But he perceiving the times to be altered he would needs exercise the changes, and bee a dancer in the figure, his sole ambition was to make his bad opinion good by antiquity, but at last his antiquities deceived him.

England growing to a Reformation, he had so farre studied in that diabolicall practice, that maugre all pietie, he would stil persist in his own opinion, although it were as vaine as his own Carriage, which was none of the best, as I shall instantly declare unto the gentle Reader, which being done, judge the man by his workes.

This man lived in *Norfolke* nigh unto *Lyn*, where he had meanes good store, as was approved by his Kinfolks and neighbours there about, to the value of two hundred poundes *per annum*, besides he was one of the Prebends of *Ely*, what that came to it is better knowne to D: *Wren*, if without offence I may so tearme him, then to my self, Doctor *Cozens* was always his intimate friend, *Nicholls*, for the title of a

Gentle-

Gentleman I will not bestow upon him, by the reason in the Masters Lodge of Trinity Colledg in *Cambridg*, hee did hold argument, that the Pope of *Romes* prerogative in eccleſiaſticall affairs and Civill was more then our King could claim to his prerogative, D. *Cozens* at that time was Vice-chancelor, and at that time did ſup with D. *Cumber*, before named, (a man not guilty of temporizing faction) he being in company withſtood his argument, which Dr. *Cozens* perceiving, could doe no otherwiſe for his owne ſafety, but commit him to ſafe cuſtody, notwithſtanding in a ſmall ſpace he was delivered, Juſtice being not proſecuted againſt him, by whoſe power, judicious Reader thou maiſt imagine, I doe not feare to ſay, it was by Doct. *Cozens* command that arch Arminian, whoſe Chappell inſteed of ſound Doctrine, is adorned with Romiſh Superſtitions, Croſſes, *Ave Marias*, theſe he more delighted in, then to preach in the Vniverſity Church of S. *Mary's*, but to come to the purpoſe, this *Nicholls* was an intimate friend of this *John Hobſon*, or rather damnable foe, for ſince it hath apparently proved, hee was the blinder of him, and the cauſer of his intellectuall tenebroſity: This *John Hobſon* was ſo much by his allurements brought aſtray, that at length with perſecuting *Paul*, he was not fearfull to hold the garments of thoſe which ſhould ſtone godly *Stephen*, true hearted, religious, and pious affected Proteſtants I meane, the Biſhop of *Canterbury*, he honoured as a God upon earth, and accounted his Doctrine to bee as pure as

Pauls

Pauls was after his conversion, which me thinks hee should not, *Paul* being a paines taking man to convert the *Gentiles*, and the other such a one who desired nothing more but to convert the truth. But I conclude in speaking of him, insomuch as the Tower locks are strong enough to bar him, from corrupting any more Cathedralls by making them Altarwise. Occasions still obviously have met me, that as yet I have not writ scarce any thing to my theame, but now I shall begin to bee more seriously intended.

This *John Hobson* long time was a persecutor of those which were zealously affected, if bowing would argue a man not to be proud, I might truly affirme him to be humble, but the *Arminian* sent lately made a distinction, wherefore I must upon force hold the negative part, at length this Dotard, (for I can give him no better Title) the times being altered, hee began to perceive his own perverseesse, and being left to him, was perswaded no remission could be afforded, his offences were so hainous, that hee chose rather to die in despaire with *Judas*, then at the Cocks crowing, (the signe of the most happy Reformation, by this wise Parliament) to repent with *Peter*, wherefore most miserably contemplating within himselfe, it was probably affirmed by his Wife which over-heard him, that he not long before his death spake these words.

Long time against my conscience, have I preached and disputed against my knowledge, and have with-holden them which were of an erro-

neous

neous opinion like to my ſelf, and now I perceive the mutabilitie of times is at hand, Articles will be preferr'd againſt mee, and then to be hang'd ſhall I be ſure for ſeducing of the Kings Liege people, to die at the Gallowes will be a very great ſhame unto mee, wherefore I will rather chuſe to die with *Judas*, then to be hang'd with *Sauls* ſonnes, which words being ſpoken, hee went haſtily out of his ſtudie, and told his wife he was going to walke, becauſe hee intended to preach on Sunday, notwithſtanding ſhee feared the worſt, and would not have ſuffered him, hee ſmiled at her, and deſired her to let him goe, ſhee thinking (notwithſtanding his former words) he was going to ſtudie, ſhe ſuffered him.

He feigned as if he had been going to the Garden, but went a contrary way to his Barne, ſo ſoon as he came, as it was conjectured, he plucked out of his pocket theſe Verſes,

The Verſes he writ before his death.

Long have I liv'd, too long my neighbours ſay:
Death I doe owe a debt, which now I'le pay.
But yet before I die I'le meditate,
Whether for death, I may cauſe my fate.
My fate ſaid I, rather my faults, for they
Not Pluto's *furies, can my poore ſoul ſlay,*
Was I not curſt, for to believe the times,
Am I not damned for affecting crimes,
Which I am guilty of, yes, yes, I know,
My ſoul in hell will make a gallant ſhow,

My

My ſin againſt the holy Ghoſt is mat,
wherefore I am damned, I am damn'd alas,
who can help it, accurſed world adiew,
I'm poſting hence the Stygian *flames to view.*

Theſe were the laſt lines he made.

Before I'me cut down, let my lines be read,
Then ſhall you know the reaſon here I fled
For this my death, let no man dare to weep,
But learn by me, in falſe Sects not to creep.

Theſe Verſes he ſpread abroad under the place where he hang'd himſelfe, which was with his Canonicall Girdle.

A Poſtſcript.

O gentle Reader, marke his diſmall fall,
Learn to be pious, and on thy God call,
That he may give thee grace, not to affect,
Thoſe which the pureſt doctrine do reject,
Let Scripture rule thee not each fooliſh whim,
But imitate (I pray) the dying Swan
which ſings before her death, not that ſhe die,
But that ſhe liveth true and pleaſy.

FINIS.

10.

LONDONS LAMENTATION.

Or a fit admoniſhment for City and Countrey,

Wherein is deſcribed certaine cauſes of this affliction and viſitation of the Plague, yeare 1641. which the Lord hath been pleaſed to inflict upon us, and withall what meanes muſt be uſed to the Lord, to gaine his mercy and favor, with an excellent ſpirituall medicine to be uſed for the preſervative both of Body and Soule.



London, Printed by E. P. for Iohn Wright Junior. 1641.

LONDONS LAMENTATION.

LONDONS LAMENTATION:

Or a fit admonishment for City and Countrey.

O Lovely London, the beauty of England, and admiration of the world, leave off thy haughty pride, and ambition, and put on thy sute of Repentance, and Humility, for thy people have broken their peace with the mighty Champion the Almighty God and governour of us all, his sword is drawne against us, and what is the cause? Alas it is the multitude of our sinnes; how many times hath our gracious God beene pleased to forgive us, in hope of our amendment? But alas, it is soone forgotten and out of mind! there are but few living about the City of London, that are of any age but may remember the time of dolor and woe, that was in and about this City of London, some eleven yeares since, and since that againe, God made a proffer to give us warning! O doe but thinke how death did then play his part, the clamour of Bells sounded

mournfully in our eares, to call ſome or other to their laſt home, and our hearts always trembling for feare of our ſelves, our eyes weeping for the loſſe of our friends, whereſoever wee went, griefes and lamentations were our companions: ſighes and ſobs our comforters, whileſt woe and miſery were our daily objects: the droſſe of this world was then worth nought, wee would have given all wee had, ſo that wee might have bribed death and taken any condition for longer life: but no man might ranſome himſelfe, or redeeme his brother; the raging Peſtilence tooke away the rich with the poore, the young with the aged, leaving our houſes deſolate, did fill our ſepulchers with the dead: what heart of ſtone was there whoſe eyes were ſpectators of this wofull ſight, and did not mourne and ſhed teares, but all this was ſoone forgotten, for truly I thinke I may ſay with a ſafe conſcience, that in a twelve moneth after, the ſinnes of the people was growne as great as they were before: thus in former time he hath laid his hand of viſitation upon us, in hope to make us amend our lives, but now alas, we doe exceed the former time, in our abominable prophaneneſſe, even our drunkenneſſe, whoredome, ſwearing, deſpiſing of Gods Word, contemning of his Ordinances, our diſſolut Sabbath-breaking, all which doth cauſe the very earth to mourne, the beaſts of the field to repine, and the comfortable Sunne which ſometimes doth make the graſſe and flowers to ſpring, is now ready to burne them all away, if God ſhould goe to juſtice and paſſe judgement upon us according to our deſerts, we ſhould bee utterly conſumed, but hee with a merci-

full

full visitation doth warne us to repentance, therefore returne O London, & put on thy mourning garment, that thy neighbours round about thee, may be provoked to commiserate thee in this thy affliction. For, what earthly Judge living in the whole world is there, that will alwayes shew favour to an extraordinary malefactor? or, what earthly King will alwayes give pardon to a rebellious subject? and shall the mighty King of Kings alwayes give pardon to us that are rebellious sinners? Now seeing it is apparent that sin is the cause of sickneſſe: It may appeare as plainly that prayer must be the best meanes to procure health and safety, let not our security and slothfulneſſe give death opportunity, what man or woman will not seeme to start, at the signe of the red Crosse, as they passe by to and fro in the streets? and yet being gone they thinke no more on it. It may bee they will say, such a house is shut up, I saw the red crosse on the doore, but looke on thine owne guilty conscience, and thou shalt find thou hast a multitude of red crimson sinnes remaining in thee; thou canst spy the mote in thy brothers eye, but thou canst not see the beame in thine owne eye: if thou seest thy neighbour punished with Gods angry visitation, doe thou fall to prayer for feare the Lord lay the like on thee; suppose thou wert at Sea and see thy neighbours drowned before thy face, by reason of the stormes and tempests, wilt not thou presently seeme to pull in thy sailes and escape drowning if thou canst possibly? yes sure, I thinke thou wilt; dost thou see thy neighbours house on fire? it behooves thee to bee carefull of thine owne: in like

manner, it behooves one and all of us, to bee carefull at this time, let others harmes be our armes, for God hath sent forth his Angell of wrath, and nothing can appease him but prayers, wee must sprinkle our cheekes with teares, as the children of *Israel* did the posts of their doores with the blood of the Paschall Lambe: Let us turne to the Lord with fasting, weeping and mourning, it is he that must be our Physician, for there is no helpe in any mortall man, but onely in God: if the Lord should strike us with famine, that were a thing would torment us ten times more, or if the Lord should give us over to the hand of our enemies, that were a thing most lamentable, doe but thinke what care and dolour appertaines thereto, would it not grieve any Christian to see their goods distributed before their faces themselves, like to bee murdered, or their poore Infants slaine before their eyes? O this is a thing most lamentable and full of feare, but thanks be given to God, we are not troubled with no such thing, nor I hope never shall bee. It is our sinnes have made this breach with God, and it must be our Prayers that must stop this breach, therefore let all good Christians pray to Almighty God to cease this visitation.

Good people all pray, fast and pray,
That is the chiefe and onely way,
To cause the Lord his wrath to stay,
Let this be done, use no delay.
Non death doth play an envious part,
He strikes full many to the heart,
Yet from grim death we seeme to start,
'Tis God that may release our smart.

Leave

Leave off to sinne, and sinne no more,
Repent in time thy sinnes deplore,
Death now is ready at thy doore,
Tis time thy sinnes for to give ore.

Now learne to live as thou wouldst dye,
And to the Lord for mercy crie,
Minde thou the Lord which rules on hie,
So die to live eternally.

A speciall or spirituall medicine for this time of infection or any other time.

FIrst, let the Patient that is in danger of any infection or any other disease, take and use this spirituall medicine, first in the morning when thou ariseſt out of thy bed, fall downe on thy knees, and give God thanks, that he hath preserved thee the night past from all dangers, and desire him of his mercy, to preserve thee the day following, bleſſe his holy name and magnify him, for hee is thy maker, and thou art his creature, thus passe away the day in the service of the Lord, and at night when thou lieſt down to sleep, desire the Lord to be thy keeper and defender, arme thy selfe with Faith, Hope, and Charity, bee sure let no envy remaine in thee to terrify thy conſcience, the beſt thing to prevent envy is Patience, and that wil ſtrengthen thee against all the assaults of Sathan, the World, the Fleſh, or the Divell: let not the poyſon of covetouſneſſe, reſt in thy boſome, hate pride, for it is an abomination unto the Lord, uſe no idolatry, lying or ſwearing, for thoſe are evills that proceed from the Divell, let thy dealings be juſt and true, let

thy

thy heart imagine no evill, and let thy tongue speak the truth: ſtrive to doe that which is good, and let all end to the glory of the Lord, feed the hungry, cloth the naked, comfort the afflicted, and thy reward will be great in heaven, and having done all this which be fits each true Chriſtian for to doe, thou maiſt ſleep ſecurely, and riſe in this morning ſpeedily, ſerve the Lord willingly, and prayſe his name thankfully, ſtand up couragiouſly, fight Gods battell, manfully bear all croſſes boldly, ſuffer ſorrowes patiently, ſo maiſt thou live everlaſtingly, and gaine heaven eternally, which God of his mercy grant us when we die, Amen: let all men ſay the ſame.

A neceſſary prayer for this time of viſitation.

O Eternall and everlaſting God, wee poore ſinfull and ſorrowfull creatures doe here proſtrate our ſelves before thy Divine Majeſty, beſeeching thee to behold us poore ſinfull creatures, here in the City of London, wee have ſinned O Lord, wee have grievouſly offended thee, not knowing how to plead to thee for mercy, but wee know thy Mercy doth much exceed thy Juſtice: yet Lord wee cannot ſay, that thou doſt uſe any injuſtice in puniſhing us for our ſinnes, for O Lord wee muſt needs confeſſe, our ſinnes cry loud in thy eares for vengeance, but Lord be graciouſly pleaſed to ſhew us mercy, we are now hated and deſpiſed of all the countrey people round about us, good Lord looke on them with the eyes of mercy, and have compaſſion on us, and forgive us for thy Son Jeſus Chriſts his ſake, let his precious blood waſh away our ſcarlet ſinnes, Lord write our names in the Booke of life, and blot our ſinnes out of thy remembrance, give us thy grace to amend our lives, that wee may bee heartily ſorry for our ſinnes committed, and ſinne no more for feare a worſe evill happen unto us.

FINIS.

11

ANIMADVERSIONS
UPON
The Remonſtrants
Defence,
AGAINST
SMECTYMNVVS.

written by mr John Milton

LONDON,
Printed for *Thomas Underhill*, and are to be ſold at the Signe of the *Bible* in *Woodſtreet*, 1641.

BRITISH MUSEUM

ANIMADVERSIONS
Vpon the *Remonſtrants* Defence, againſt SMECTYMNVVS.

The Preface.

ALthough it be a certaine truth that they who undertake a Religious Cauſe need not care to be Men-pleaſers; yet becauſe the ſatisfaction of tender and mild conſciences, far different from that which is call'd Men-pleaſing, to ſatisfie ſuch, I ſhall adreſſe my ſelfe in few words to give notice before hand of ſomething in this booke, which to ſome men perhaps may ſeeme offenſive, that when I have render'd a lawfull reaſon of what is done, I may truſt to have ſav'd the labour of defending or excuſing hereafter. Wee all know that in private and perſonall injuries, yea in publique ſufferings for the cauſe of Chriſt, his rule and example teaches us to be ſo farre from a readineſſe to ſpeak evill, as not to anſwer the reviler in his language though never ſo much provok't. Yet in the detecting, and convincing of any notorious

enimie to truth and his Countries peace, especially that is conceited to have a voluble and smart fluence of tongue, and in the vaine confidence of that, and out of a more tenacious cling to worldly respects, stands up for all the rest to justifie a long usurpation and convicted Pseudepiscopy of Prelates, with all their ceremonies, Liturgies, and tyrannies which God and man are now ready to explode and hisse out of the land, I suppose and more then suppose, it will be nothing disagreeing from Christian meeknesse to handle such a one in a rougher accent, and to send home his haughtinesse well bespurted with his owne holy-water. Nor to do thus are we unauthoritied either from the morall precept of SALOMON to answer him thereafter that prides him in his folly; nor from the example of Christ, and all his followers in all Ages, who in the refuting of those that resisted sound Doctrine, and by subtile dissimulations corrupted the minds of men, have wrought up their zealous soules into such vehemencies, as nothing could be more killingly spoken: for who can be a greater enemy to Mankind, who a more dangerous deceiver then he who defending a traditionall corruption uses no common Arts, but with a wily Stratagem of yeelding to the time a greater part of his cause, seeming to forgo all that mans invention hath done therein, and driven from much of his hold in Scripture, yet leaving it hanging by a twin'd threed, not from divine command but from Apostolicall prudence or assent, as if he had the surety of some vauling trench, creeps up by this meanes to his relinquish't fortresse of divine authority againe; and still hovering betweene the confines of that which hee dares not bee o-

penly

penly, and that which he will not be ſincerely, traines on the eaſie Chriſtian inſenſibly within the cloſe ambuſhment of worſt errors, and with a ſlye ſhuffle of counterfeit principles chopping and changing till hee have glean'd all the good ones out of their minds, leaves them at laſt, after a ſlight reſemblance of ſweeping and garnishing under the ſevenfold poſſeſſion of a deſperate ſtupidity. And therefore they that love the ſoules of men, which is the deareſt love, and ſtirs up the nobleſt jealouſie, when they meet with ſuch colluſion, cannot be blam'd though they bee tranſported with the zeale of truth to a well heated fervencie; eſpecially, ſeeing they which thus offend againſt the ſoules of their brethren, do it with delight to their great gaine, eaſe, and advancement in this world, but they that ſeeke to diſcover and oppoſe their falſe trade of deceiving, do it not without a ſad and unwilling anger, not without many hazards, but without all private and perſonall ſpleene, and without any thought of earthly reward, when as this very courſe they take ſtopps their hopes of aſcending above a lowly and unenviable pitch in this life. And although in the ſerious uncaſing of a grand impoſture (for to deale plainly with you Readers, Prelatry is no better) there be mixt here and there ſuch a grim laughter, as may appeare at the ſame time in an auſtere viſage, it cannot be taxt of levity or inſolence: for even this veine of laughing (as I could produce out of grave Authors) hath oft-times a ſtrong and ſinewy force in teaching and confuting; nor can there be a more proper object of indignation and ſcorne together then a falſe Prophet taken in the greateſt deareſt and moſt dangerous cheat, the

cheat of ſoules: in the diſcloſing whereof if it be harmfull to be angry, and withall to caſt a lowring ſmile, when the propereſt object calls for both, it will be long enough ere any be able to ſay why thoſe two moſt rationall faculties of humane intellect anger and laughter were firſt ſeated in the breſt of man. Thus much (Readers) in favour of the ſofter ſpirited Chriſtian, for other exceptioners there was no thought taken. Onely if it bee ask't why this cloſe and ſuccinct manner of coping with the Adverſary was rather choſen, this was the reaſon chiefly, that the ingenuous Reader without further amuſing himſelfe in the labyrinth of controverſall antiquity, may come the ſpeedieſt way to ſee the truth vindicated, and Sophiſtry taken short at the firſt falſe bound. Next that the Remonſtrant himſelfe as oft as hee pleaſes to be frolick and brave it with others may find no gaine of money, and may learne not to inſult in ſo bad a cauſe. But now he begins.

Remonſtrant.

Sect. 1. *p.* 1. My ſingle *Remonſtrance* is encountred with a plurall *Adverſary*.

Anſwere.

Did not your ſingle Remonſtrance bring alongwith it a hot ſent of your more then ſingular affection to ſpirituall pluralities, your ſingleneſſe would be leſſe ſuſpected with all good Chriſtians then it is.

Remonſt. Their names, perſons, qualities, numbers, I care not to know.

Anſw. Their names are knowne to the all-knowing powes

power above, and in the meane while doutleſſe they wreck not whether you or your *Nomenclator* know them or not.

Remonſt. But could they ſay my name is Legion; for wee are many.

Anſw. Wherefore ſhould you begin with the Devils name deſcanting upon the number of your opponents? wherefore that conceit of *Legion* with a by-wipe? was it becauſe you would have men take notice how you eſteeme them, whom through all your booke ſo bountifully you call your brethren? wee had not thought that *Legion* could have furniſht the *Remonſtrant* with ſo many brethren.

Remonſt. My cauſe yea Gods would bid me meet them undiſmai'd, &c.

Anſw. Ere a foot further we muſt bee content to heare a preambling boaſt of your valour, what a Sr. *Dunſtane*, you are to encounter *Legions*, either infernall or humane.

Remonſt. My cauſe, yea Gods.

Anſw. What gods? unleſſe your belly or the god of this world be hee? ſhew us any one point of your *Remonſtrance* that do's not more concern ſuperiority, pride, eaſe and the belly, then the truth and glory of God, or the ſalvation of ſoules.

Remonſt. My cauſe, yea Gods would bid me meet them undiſmaid, and to ſay with holy *David*, *though an hoaſt &c.*

Anſw. Doe not think to Perſwade us of your undaunted courage by miſapplying to your ſelfe the words of holy *David*; we know you feare, and are in an agonie at this preſent, leſt you ſhould loſe that ſuperfluity of riches and honour which your party uſurp. And whoſoever covets and ſo earneſtly labours to keep ſuch an incumbring ſurcharge of earthly things, cannot but have an earth-quake ſtill in his bones. You are not arm'd *Remonſtrant*, nor any of your band, you are not dieted, nor

your loynes girt for ſpirituall valour, and Chriſtian warfare, the luggage is too great that followes your Camp; your hearts are there, you march heavily. How ſhall we think you have not carnall feare while we ſee you ſo ſubject to carnall deſires?

Pag. 2. *Remonſt.* I doe gladly fly to the barre.

Anſ. To the barre with him then. Gladly you ſay. We beleeve you as gladly as your whole faction wiſh't, and long'd for the aſſembling of this Parliament, as gladly as your beneficiaries *the Prieſts* came up to anſwer the complaints and outcries of all the Shires.

Remonſt. The *Areopagi*? who were thoſe? truly my maſters I had thought this had beene the name of the place, not of the men.

Anſw. A ſoar-Eagle, would not ſtoope at a flye, but ſure ſome *Pedagogue* ſtood at your Elbow, and made it itch with this parlous Criticiſme they urg'd you with a Decree of the ſage and ſevere Judges of *Athens*; and you cite them to appeare for certaine *Paragogicall* contempts, before a capricious *Pedantie* of hot-liver'd Grammarians. Miſtake not the matter courteous *Remonſtrant*, they were not making Latines: if in dealing with an outlandiſh name they thought it beſt not to ſcrew the Engliſh mouth to a harſh forreigne termination, ſo they kept the radicall word, they did no more then the eleganteſt Authors among the *Greeks*, *Romans*, and at this day the *Italians* in ſcorne of ſuch a ſervility uſe to doe. Remember how they mangle our Brittiſh names abroad; what treſpaſſe were it, if wee in requitall ſhould as much neglect theirs? and our learned *Chaucer* did not ſtick to doe ſo, writing *Semyramus* for *Semiramis*, *Amphiorax* for *Amphiaraus*, K. *Sejes* for K. *Ceyx* the husband of *Alcyone*, with many other names ſtrangely metamorphis'd from true *Orthography*, if he had made any account of that in theſe kind of words.

At the beginning of his *Remonſtrance.*

Remonſt. Leſt the world ſhould think the preſſe had

of

of late forgot to ſpeak any language other then libellous, this honeſt paper hath broken through the throng.

Anſw. Mince the matter while you will, it ſhew'd but green practiſe in the lawes of diſcreet *Rhethorique* to blurt upon the eares of a judicious *Parliament* with ſuch a preſamptuous and over-weening *Proem*: but you doe well to be the Sewer of your owne meſſe.

Remon. That which you miſcall the Preface, was a too juſt complaint of the ſhamfull number of Libells.

Anſ. How long is it that you, and the Prelaticall troop have bin in ſuch diſtaſt with Libells? aske your *Lyſimachus Nicanor* what defaming invectives have lately flown abroad againſt the Subjects of *Scotland*, and our poore expulſed Brethren of *New-England*, the Prelates rather applauding, then ſhewing any diſlike: and this hath bin ever ſo, in ſo much, that Sir *Francis Bacon* in one of his diſcourſes complaines of the Biſhops uneven hand over theſe Pamflets, confining thoſe againſt Biſhops to darkneſſe, but Licencing thoſe againſt Puritans to be utter'd openly, though with the greater miſcheife of leading into contempt the exerciſe of Religion in the perſons of ſundry Preachers, and diſgracing the higher matter in the meaner perſon.

Remon. Apoint no leſſe eſſential to that propoſed *Remonſtrance*.

Anſ. Wee know where the ſhoo wrings you, you fret, and are gall'd at the quick, and O what a death it is to the Prelates to be thus un-viſarded, thus unca'ſd, to have the Periwigs pluk't off that cover your baldneſſe, your inſide nakedneſſe thrown open to publick view. The *Romans* had a time once every year, when their Slaves might freely ſpeake their minds, twere hard if the free borne people of *England*, with whom the voyce of Truth for theſe many yeares, even againſt the proverb, hath not bin heard but in corners, after all your Monkiſh prohibitions, and expurgatorious indexes, your

gags

gags and ſnaffles, your proud *Imprimatures* not to be obtain'd without the ſhallow ſurview, but not ſhallow hand of ſome mercenary, narrow *Soul'd*, and illitterate Chaplain; when liberty of ſpeaking, then which nothing is more ſweet to man, was girded, and ſtraight lac't almoſt to a broken-winded tizzick, if now at a good time, our time of *Parliament*, the very jubily, and reſurrection of the State, if now the conceal'd, the aggreev'd, and long perſecuted Truth, could not be ſuffer'd ſpeak, and though ſhe burſt out with ſome efficacy of words, could not be excuſ'd after ſuch an injurious ſtrangle of ſilence, nor avoyde the cenſure of Libelling, twere hard, twere ſomethiug pinching in a Kingdome of free ſpirits. Some Princes, and great Statiſts, have thought it a prime piece of neceſſary policy to thruſt themſelves under diſguiſe into a popular throng, to ſtand the night long under eaves of houſes, and low windows, that they might hear every where the free utterances of privat breſts, and amongſt them find out the precious gemme of Truth, as amongſt the numberleſſe pibbles of the Shoar; wherby they might be the abler to diſcover, and avoid that deceitfull, and cloſe coutcht evill of flattery that ever attends them, and miſleads them, and might skilfully know how to apply the ſeveral redreſſes to each malady of State, without truſting the diſloyall information of Paraſites, and Sycophants. : wheras now this permiſſion of free Writing, were there no good elſe in it, yet at ſome times thus licenc't, is ſuch an unripping, ſuch an Anatomie of the ſhieſt, and tendereſt particular truths, as makes not only the whole Nation in many points the wiſer, but alſo preſents, and carries home to Princes, and men moſt remote from vulgar concourſe, ſuch a full inſight of every lurking evil, or reſtrained good among the Commons, as that they ſhall not need heerafter in old Cloaks, and falſe Beards, to ſtand to the courteſy of a night-walking cudgeller for

eaves

eaves dropping, nor to accept quietly as a perfume, the over-head emptying of ſome ſalt lotion. Who could be angry therefore but thoſe that are guilty, with theſe free-ſpoken, and plaine harted men that are the eyes of their Country, and the proſpective glaſſes of their Prince? But theſe are the nettlers, theſe are the blabbing Bookes that tell, though not halfe your fellows feats. You love toothleſſe Satyrs; let me informe you, a toothleſſe Satyr is as improper as a toothed ſleekſtone, and as bulliſh.

Remon. I beſeech you brethren ſpend your Logick upon your own workes.

Anſ. The peremptory Analyſis that you call it, I beleeve will be ſo hardy as once more to unpinne your ſpruce faſtidious oratory, to rumple her laces, her frizzles, and her bobins though ſhe wince, and fling, never ſo Peeviſhly.

Remon. Thoſe verbal exceptions are but light froth, and will ſink alone. P. 4.

Anſ. O rare ſuttlety, beyond all that *Cardan* ever dream't of, when I beſeech you, will light things ſink? when will light froth ſink alone. Here in your phraſe, the ſame day that heavy plummets will ſwimme alone. Truſt this man, Readers if you pleaſe, whoſe divinity would reconcile *England* with *Rome*, and his philoſophy make friends nature with the *Chaos*, *ſine pondere habentia pondus*.

Remon. That ſcum may be worth taking off which followes.

Anſ. Spare your Ladle ſir, it will be as bad as the Biſhops foot in the broth; the ſcum will be found upon your own *Remonſtrance*.

Remon. I ſhall deſire all indifferent eyes to judge whether theſe men do not endeavour to caſt unjuſt envy upon me.

Anſ. Agreed.

Remon. I had said that the civil polity as in generall notion, hath some times varied, and that the civil came from arbitrary imposers, these gracious interpreters would needs draw my words to the present, and particular goverment of our Monarchy.

Ans. And deservedly have they don so; take up your Logick else and see: civil politie, say you, hath sometimes varied, and came from arbitrary imposers, what proposition is this? Bishop *Downam* in his *Dialetticks* will tell you it is a generall axiome, though the universal particle be not expres't, and you your selfe in your defence so explaine in these words as in general notion. Hence is justly inferr'd he that saies civil polity is arbitrary, saies that the civil polity of *England* is Arbitrary. The inference is undeniable, *a thesi ad hypothesin*, or from the general to the particular, an evincing argument in Logick.

P. 5. *Remon.* Brethren whiles yee desire to seeme Godly, learne to be lesse malitious.

Ans. Remonstrant, till you have better learnt your principles of Logick, take not upon you to be a Doctor to others.

Remon. God blesse all good men from such charity.

Ans. I never found that Logicall maxims were uncharitable before, yet should a Jury of Logicians passe upon you, you would never be sav'd by the Book.

Remon. And our Sacred Monarchy from such friends.

Ans. Adde, as the Prelates.

Remon. If Episcopacy have yoked Monarchy, it is the Insolence of the Persons, not the fault of the Calling.

Ans. It was the fault of the persons, and of no Calling, we doe not count Prelatry a Calling.

Remon. The testimony of a Pope (whom these men ho-
P. 6. nor highly) *Ans.* That slanderous insertion was doubtles a pang of your incredible charity, the want whereof, you lay

lay ſo often to their charge; a kind token of your favour lapt up in a parentheſis, a piece of the Clergy benevolence layd by to maintain the Epiſcopal broile, whether the 1000 Horſe or no, time willdiſcover, for certainly had thoſe cavaliers come on to play their parts, ſuch a ticket as this of highly honouring the Pope, from the hand of a *Prelate*, might have bin of ſpecial uſe, and ſafety to them that had car'd for ſuch a ranſom.

Remon. And what ſaies Antichriſt.

Anſ. Ask your Brethren the Prelates that hold intelligence with him, ask not us. But is the Pope Antichriſt now? good newes! take heed you be not ſhent for this, for tis verily thought, that had this Bill bin put in againſt him in your laſt Convocation, he would have bin clear'd by moſt voices.

Remon: Any thing ſerves againſt Epiſcopacy.

Anſ. See the frowardnes of this man, he would perſwade us that the ſucceſſion, and divine right of Biſhopdom hath bin unqueſtionable through all ages, yet when they bring againſt him Kings, they were irreligious, *Popes*, they are Antichriſt, by what Æra of computation, through what Faery Land would the man deduce this Perpetual beadroul of uncontradicted Epiſcopacy? The *Pope* may as well boaſt his ungainſaid authority to them that will beleive that all his contradicters were either irreligious, or heretical.

Remon. If the Biſhops, ſaith the *Pope*, be declar'd to be of divine right they would be exempted from regal power, and if there might be this danger in thoſe Kingdomes why is this enviouſly upraided to thoſe of ours? who do gladly profeſſe &c. p. 7.

Anſ. Becauſe your diſſever'd principles were but like the mangl'd pieces of a gaſh't Serpent, that now begun to cloſe, and grow together Popiſh againe. Whatſoever you now gladly profeſſe out of fear, we know what your drifts were when you thought your ſelves ſecure.

Remon. It is a foul ſlander to charge the name of Epiſcopacy with a faction, for the fact imputed to ſome few.

Anſ. The more foul your faction that hath brought a harmleſſe name into obloquie, and the fact may juſtly be imputed to all of yee that ought to have withſtood it, and did not.

Remon. Fie Brethren, are yee the Presbyters of the Church of *England*, and dare chalenge Epiſcopacy of faction.

Anſ. Yes, as oft as Epiſcopacy dares be factious.

Remon. Had you ſpoken ſuch a word in the time of holy Cyprian, what had become of you?

Anſ. They had neither bin hal'd into your Gehenna at *Lambeth*, nor ſtrappado'd with an Oath *Ex Officio* by your bow men of the Arches: and as for *Cyprians* time, the cauſe was farre unlike, he indeed ſucceeded into an Epiſcopacy that began then to Prelatize, but his perſonal excellence like an antidote overcame the malignity of that breeding corruption which was then a diſeaſe that lay hid for a while under ſhew of a full, and healthy conſtitution, as thoſe hydropick humors not diſcernable at firſt from a fair and juicy fleſhineſſe of body, or that unwonted ruddy colour which ſeems gracefull to a cheek otherwiſe pale, and yet ariſes from evil cauſes, either of ſome inward obſtruction, or inflammation, and might deceav the firſt Phiſicians till they had learnt the ſequell, which *Cyprians* dayes did not bring forth, and the Prelatiſm of Epiſcopacy which began then to burgeon, and ſpread, had as yet, eſpecially in famous men a fair, though a falſe imitation of flouriſhing.

Remon. Neither is the wrongleſſe to make application of that which was moſt juſtly charged upon the practiſes, and combinations of Libelling Separatiſts, whom I deſervedly cenſur'd &c.

P. 8.

Anſ. To conclude this Section, our *Remonſtrans* we ſee

is resolv'd to make good that which was formerly said of his Book, that it was neither *humble*, nor a *Remonstrance*, and this his defence is of the same Complexion. When he is constrain'd to mention the notorious violence of his Clergy attempted on the Church of *Scotland*, he slightlie termes it a fact imputed to some few; but when he speakes of that which the *Parliament* voutsafes to name the *City Petition*, which I, saith he, (as if the State had made him publick Censor) deservedly censur'd. And how? as before for a tumultuarie, and underhand way of procured subscriptions, so now in his defence more bitterly, as the practizes, and combinations of Libelling Separatists, and the mis-zealous advocates thereof, justly to be branded for incendiaries. Whether this be for the honour of our cheif City to be noted with such an infamie for a Petition, which not without some of the Magistrates, and great numbers of sober, and considerable men, was orderly, and meekly presented. Although our great Clarks think that these men, because they have a Trade (as *Christ* himself's and Saint *Paul* had) cannot therefore attaine to some good measure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bezzling, and harlotting, their studies in unprofitable questions, and barbarous sophistry, their middle age in ambition, and idleneſſe, their old age in avariee, dotage, and diseases: and whether this reflect not with a contumely upon the *Parliament* it self, which thought this Petition worthy, not only of receaving, but of voting to a commitment, after it had bin advocated, and mov'd for by some honourable, and learned Gentlemen of the House, to be cal'd a combination of Libelling Separatists, and the advocates thereof to be branded for Incendiaries, whether this appeach not the judgement, and approbation of the *Parliament*, I leave to equall Arbiters.

Remon. After the overflowing of your gall, you descend to Liturgy, and Episcopacy. *Sect.* 2. *Ans.*

Anſ. The overflow being paſt, you cannot now in your owne judgement impute any bitterneſſe to their following diſcourſes.

P. 9. *Remon.* D. *Hall* whom you name, I dare ſay for honors ſake.

Anſ. Y'are a merry man Sir, and dare ſay much.

Remonſt. And why ſhould I not ſpeake of Martyrs, as the Authors and uſers of this holy *Liturgie?*

Anſw. As the Authors? the Tranſlators you might perhaps have ſaid, for *Edward* the Sixt, as *Hayward* hath written in his Story, will tell you upon the word of a K. that the order of the Service, and the uſe thereof in the Engliſh Tongue is no other then the old Service was, and the ſame words in Engliſh which were in Latine, except a few things omitted, ſo fond, that it had been a ſhame to have heard them in Engliſh; theſe are his words: whereby we are left uncertaine who the Author was, but certaine that part of the work was eſteem'd ſo abſurd by the Tranſlators thereof, as was to be aſham'd of in Engliſh. O but the Martyrs were the refiners of it, for that only is left you to ſay. Admit they were, they could not refine a Scorpion into a Fiſh, though they had drawn it, and rinc't it with never ſo cleanly Cookery, which made them fall at variance among themſelves about the uſe either of it, or the Ceremonies belonging to it.

Remonſt. Slight you them as you pleaſe, we bleſſe God for ſuch Patrons of our good cauſe.

Anſw. O *Benedicite! Qui color ater erat, nunc eſt contrarius atro.* Are not theſe they which one of your Biſhops in print ſcornfully termes the *Foxian* Confeſſors? Are not theſe they whoſe Acts and Monuments are not onely ſo contemptible, but ſo hatefull to the *Prelates*, that their Story was almoſt come to be a prohibited *book*, which for theſe two or three Editions hath crept into the world by ſtealth, and at times of advantage, not without the open regret and vexation of the Biſhops, as many

ry honeſt men that had to doe in ſetting forth the *Book* will juſtifie. And now at a dead liſt for your *Liturgie* you bleſſe God for them: out upon ſuch hypocriſie.

Remonſt. As if wee were bound to make good every word that falls from the mouth of every Biſhop. *P.* 10.

Anſw. Your faction then belike is a ſubtile *Ianus*, and ha's two faces: your bolder face to ſet forward any innovations or ſcandalls in the Church, your cautious, and wary face to diſavow them if they ſucceed not, that ſo the fault may not light upon the function, leſt it ſhould ſpoil the whole plot by giving it an irrecoverable wound. wherefore els did you not long agoe, as a good Biſhop ſhould have done, diſclaim, and proteſt againſt them, Wherfore haue you ſate ſtill, and comply'd and hoodwinkt, till the generall complaints of the Land have ſqeez'd you to a wretched, cold and hollow-hearted confeſſion of ſome Prelaticall riots both in this and other places of your *Booke*. Nay what if you ſtill defend them as followes?

Remonſt. If a Biſhop have ſaid that our *Liturgie* hath bin ſo wiſely and charitably fram'd as that the devotion of it yeeldeth no cauſe of offence to a very *Popes* eare.

Anſ. O new and never-heard of Supererogative heighth of wiſdome and charity in our *Liturgie*! is the wiſedome of God or the charitable framing of Gods word otherwiſe inoffenſive to the *Popes* eare, then as hee may turne it to the working of his miſterious iniqnitie? A little pulley would have ſtretch't your wiſe and charitable frame it may be three inches further, that the devotion of it might have yeelded no cauſe of offence to the very devils eare, and that had beene the ſame wiſedome and charity ſurmounting to the higheſt degree. For *Antichriſt* wee know is but the Devils Vicar, and therefore pleaſe him with your *Liturgie*, and you pleaſe his maiſter.

Remon. Would you thinke it requiſite that wee ſhould chide and quarrell when we ſpeake to the God of peace?

Anſw.

Answ. Fie no Sir; but forecast our prayers so that Sathan and his instruments may take as little exception against them as may be, lest they should chide and quarrell with us.

Remon. It is no little advantage to our cause, and piety, that our Liturgy is taught to speak severall languages for use and example.

Answ. The language of *Ashdod* is one of them, and that makes so many English-men have such a smattering of their *Philistian* Mother. And indeed our *Liturgie* hath run up and downe the world like an English galloping Nun, proffering her selfe, but wee heare of none yet that bids money for her.

Remonst. As for that sharp censure of learned Mr. *Calvin*, it might well have beene forborne by him in *aliena Republica*.

Answ. Thus this untheologicall *Remonstrant* would divide the individuall Catholicke Church into severall Republicks: know therefore that every worthy *Pastor* of the Church of *Christ* hath universall right to admonish over all the world within the Church; nor can that care be alien'd from him by any distance or distinction of nation, so long as in Christ all nations and languages are as one household.

P. 11. *Remonst.* Neither would you thinke it could become any of our greatest Divines to meddle with his charge.

Answ. It hath ill become 'em indeed to meddle so maliciously, as many of them have done, though that patient and Christian City hath borne hitherto all their profane scoffes with silence.

Remonst. Our *Liturgie* past the judgement of no lesse reverent heads then his owne.

Answ. It brib'd their judgement with worldly ingagements and so past it.

Remonst. As for that unparallel'd discourse concerning the antiquity of *Liturgies*; I cannot help your wonder, but shall justifie mine owne assertion. *Ans.*

Anſ. Your juſtification is but a miſerable ſhifting off thoſe teſtimonies of the ancienteſt Fathers alledg'd againſt you, and the authority of ſome Synodal Canons, which are no warrant to us. Wee profeſſe to decide our controverſies only by the Scriptures, but yet to repreſſe your vain glory, there will be volontarily beſtow'd upon you a ſufficient conviction of your novelties out of ſucceeding antiquity.

Remon. I cannot ſee how you will avoid your owne contradiction, for I demand is this order of praying and adminiſtration ſet, or no, if it be not ſet, how is it an order, and if it be a ſet order both for matter, and form. *P.* 12.

Answ. Remove that form, leſt you tumble over it, while you make ſuch haſt to clap a contradiction upon others.

Remon. If the formes were meerly Arbitrary, to what uſe was the preſcription of an order?

Anſ. Nothing will cure this mans underſtanding, but ſome familiar, and Kitchin phiſick; which with pardon muſt for plainnes ſake be adminiſter'd to him. Call hither your Cook. The order of Breakfaſt, Dinner, and Supper, anſwere me, is it ſet or no? Set. Is a man therefore bound in the morning to potcht eggs, and vinnegar, or at noon to Brawn, or Beefe, or at night to freſh Sammon, and French Kickſhoes? may he not make his meales in order, though he be not bound to this, or that viand? doubtleſſe the neat finger'd Artiſt will anſwer yes, and help us out of this great controverſy without more trouble. Can we not underſtand an order in Church aſſemblies of praying, reading, expounding, and adminiſtring, unleſſe our praiers be ſtill the ſame Crambe of words?

Remonſt. What a poore exception is this, that Liturgies were compoſ'd by ſome particular men?

Anſ. It is a greater preſumption in any particular

men to arrogate to themselves that which God universally gives to all his Ministers. A Minister that cannot be trusted to pray in his own words without being chew'd to, and rescu'd to a formal injunction of his rote-lession, should as little be trusted to Preach, besides the vain babble of praying over the same things immediatly againe, for there is a large difference in the repetition of some patheticall ejaculation rays'd out of the suddain earnestnesse and vigour of the inflam'd soul, (such as was that of *Christ* in the Garden) from the continual rehersal of our dayly orisons, which if a man shall kneel down in a morning and say over, and presently in an other part of the Room kneel down again, and in other words ask but still for the same things as it were out of one Inventory, I cannot see how he will escape that heathenish Battologie of multiplying words which *Christ* himselfe that has the pu ting up of our Praiers told us would not be acceptable in heaven. Well may men of eminent guifts set forth as many forms, and helps to praier as they please, but to impose them upon Ministers lawfully call'd, and sufficiently tri'd, as all ought to be, ere they be admitted, is a supercilious tyranny impropriating the Spirit of God to themselves.

P. 13. *Remon.* Doe we abridge this liberty by ordaining a publick form.

Ans. Your Bishops have set as fair to doe it as they durst for that old Pharisaicall fear that still dogs them, the fear of the people, though you will say you were none of those, still you would seem not to have joyn'd with the worst, and yet keep alooff off from that which is best. I would you would either mingle, or part, most true it is what *Savanarola* complaines, that while hee endeavour'd to reforme the Church, his greatest enemies were still these Lukewarm ones?

Remon. And if the Lords Praier be an ordinary, and stinted form, why not others?

Ans.

Anſ. Becauſe there bee no other Lords that can ſtint with like authority.

Remon. If *Iuſtine Martyr* ſaid that the inſtructer of the people prai'd (as they falſly turn it) according to his abil ty. P. 14.

Anſ. ὅσι δύναμις αὐτῳ will be ſo render'd to the worlds end by thoſe that are not to learne Greek of the *Remonſtrant*, and ſo *Langus* renders it to his face, if he could ſee, and this ancient Father mentions no antiphonies, or reſponſories of the people heer, but the only plain acclamation of Amen.

Remon. The inſtructer of the people prai'd according to his ability 'tis true, ſo do ours, and yet wee have a Liturgy, and ſo had they.

Anſw. A quick come off. The ancients vſ'd Pikes, and Targets, and therfore Guns, and great Ordnance, becauſe wee uſe both.

Remonſt. Neither is this liberty of powring out our ſelves in our praiers ever the more impeach't by a publique form.

Anſw. Yes the time is taken up with a tedious number of Liturgicall tautologies, and impertinencies.

Remon. The words of the Counſell are full and affir- P. 16. mative.

Anſ. Set the grave councels up upon their ſhelvs again, and ſtring them hard, leſt their various, and jangling opinions put their leavs into a flutter. I ſhall not intend this hot ſeaſon to bid you the baſe through the wide, and duſty champaine of the Councels, but ſhall take councel of that which counſel'd them, reaſon: and although I know there is an obſolet reprehenſion now at your tongues end, yet I ſhall be bold to ſay that reaſon is the gift of God in one man, as well as in a thouſand; by that which wee have taſted already of their Ceſterns, wee may finde that reaſon was the onely thing, and not any divine command that mov'd them to enjoyne ſet

forms of Liturgy. Firſt leſt any thing in generall might be miſſaid in their publick *Prayers* through ignorance, or want of care, contrary to the faith: and next, leſt the Arians, and Pelagians in particular ſhould infect the people by their hymns, and formes of Praier. By the leave of theſe ancient Fathers, this was no ſolid prevention of ſpreadding Hæreſy to debarre the Miniſters of God the uſe of their nobleſt talent, Praier in the Congregation, unleſſe they had forbid the uſe of Sermons, and Lectures too, but ſuch as were ready made to their hands as our Homelies, or elſe he that was heretically diſpoſ'd, had as fair an opportunity of infecting in his diſcours, as in his Praier or hymn. As inſufficiently, and to ſay truth, as imprudently did they provide by their contrived Liturgies, leſt any thing ſhould be erroneouſly praid through ignorance, or want of care in the Miniſters. For if they were careleſſe, and ignorant in their Praiers, certainly they would be more careleſſe in their Preaching, and yet more careleſſe in watching over their Flock, and what preſcription could reach to bound them in both theſe? What if reaſon now illuſtrated by the word of God, ſhall be able to produce a better prevention then theſe Councells have left us againſt hereſie, ignorance or want of care in the Miniſtry, that ſuch wiſdome, and diligence be us'd in the education of thoſe that would be Miniſters, and ſuch ſtrict, and ſerious examination to be undergone ere their admiſſion as Saint *Paul* to *Timothy* ſets down at large, and then they need not carry ſuch an unworthy ſuſpicion over the Preachers of Gods word, as to tutor their unſoundneſſe with the Abcie of a Liturgy, or to diet their ignorance, and want of care, with the limited draught of a Mattin, and even ſong drench. And this may ſuffice after all your laborſome ſcrutinie of the Councels.

P. 17. *Remon* Our Saviour was pleas'd to make uſe in the celebration of his laſt and heavenly Banket both of the fashions

fashions, and words which were usual in the Jewish Feasts.

Ans. What he pleas'd to make use of, does not justify what you please to force.

Remonst. The set forms of Praier at the Mincha.

Answ. Wee will not buy your Rabbinical fumes, wee have one that calls us to buy of him pure gold tri'd in the fire.

Remon. In the *Samaritan* Chronicle.

Ans. As little doe wee esteem your Samaritan trumpery, of which people *Christ* himselfe testifies, *Yee worship you know not what.*

Remon. They had their severall Songs. P. 18.

Ans. And so have wee our severall *Psalmes* for severall occasions, without gramercy to your Liturgy.

Remon. Those forms which we have under the names of Saint *Iames* &c. though they have some interspersions which are plainly spurious, yet the substance of them cannot be taxt for other then holy, and ancient. P. 19.

Ans. Setting aside the odde coinage of your phrase, which no mintmaister of language would allow for sterling, that a thing should be taxt for no other then holy, and ancient, let it be suppos'd the substance of them may favour of something holy, or ancient, this is but the matter; the forme, and the end of the thing may yet render it either superstitious, fruitlesse, or impious, and so, worthy to be rejected. The Garments of a Strumpet are often the same materially, that cloath a chast Matron, and yet ignominious for her to weare, the substance of the tempters words to our Saviour were holy, but his drift nothing lesse.

Remon. In what sense we hold the Roman, a true Church is so clear'd that this iron is too hot for their fingers.

Ans. have a care it be not the iron to sear your own conscience.

Pag. 23. *Remonſt.* Ye need not doubt but that the alteration of the *Liturgie* will be conſidered by wiſer heads then your owne.

Anſw. We doubt it not becauſe we know your head lookes to be one.

Remonſt. Our *Liturgie* Symbolizeth not with *Popiſh* Maſſe, neither as Maſſe nor as *Popiſh*.

Anſw. A pretty ſlip-skin conveyance to ſift Maſſe into no Maſſe and *Popiſh* into not *Popiſh*; yet ſaving this paſſing fine ſophiſticall boulting hutch, ſo long as ſhe ſymbolizes in forme, and pranks her ſelfe in the weeds of *Popiſh* Maſſe, it may be juſtly fear'd ſhee provokes the jealouſie of God, no otherwiſe then a wife affecting whoriſh attire kindles a diſturbance in the eye of her diſcerning husband.

Pag. 24. *Remonſt.* If I finde gold in the Channell; ſhall I throw it away becauſe it was ill laid?

Anſw. You have forgot that gold hath been anathematiz'd for the idolatrous uſe, and to eat the good creatures of God once offer'd to Idols, is in Saint *Pauls* account to have fellowſhip with Devils, and to partake of the Devils Table. And thus you throttle your ſelfe with your owne Similies.

Remonſt. If the Devils confeſt the Son of God, ſhall I diſclaime that truth?

Anſw. You ſifted not ſo clean before, but you ſhuffle as foulely now: as if there were the like neceſſity of confeſſing Chriſt, and uſing the *Liturgie*: wee doe not diſclaime that truth; becauſe wee never beleev'd it for his teſtimonie, but wee may well reject a *Liturgie* which had no being that wee can know of, but from the corrupteſt times: if therefore the Devill ſhould be given never ſo much to *Prayer*, I ſhould not therfore ceaſe from that duty, becauſe I learn't it not from him; but if hee would commend to me a new *Pater noſter*, though never ſo ſeeming holy, hee ſhould excuſe me the forme which

was

was his, but the matter, which was none of his, he could not give me, nor I bee ſaid to take it from him. 'Tis not the goodneſſe of matter therefore which is not, nor can be ow'd to the *Liturgie*, that will beare it out, if the form, which is the eſſence of it, be fantaſtick, and ſuperſtitious, the end ſiniſter, and the impoſition violent.

Remonſt. Had it beene compoſed into this frame on purpoſe to bring Papiſts to our Churches.

Anſw. To bring them to our Churches? alas what was that? unleſſe they had beene firſt fitted by repentance, and right inſtruction. You'l ſay the word was there preach't which is the meanes of converſion; you ſhould have given ſo much honour then to the word preach't, as to have left it to Gods working without the interloping of a Liturgy baited for them to bite at.

Remon. The Project had been charitable and gracious.

Anſw. It was Phariſaicall, and vain-glorious, a greedy deſire to win Proſelites by conforming to them unlawfully, like the deſire of *Tamar*, who to raiſe up ſeed to her Husband ſate in the common road dreſt like a Curtezan, and he that came to her committed inceſt with her. This was that which made the old Chriſtians Paganize, while by their ſcandalous and baſe conforming to heatheniſme they did no more, when they had done thir utmoſt, but bring ſome Pagans to Chriſtianize; for true Chriſtians they neither were themſelves, nor could make others ſuch in this faſhion.

Remonſt. If there be found ought in *Liturgie* that may indanger a ſcandall, it is under carefull hands to remove it. *Pag.* 25.

Anſw. Such carefull hands as have ſhowne themſelves ſooner bent to remove and expell the men from the ſcandals, then the Scandals from the men, and to loſe a Soule rather then a ſillable or a Surplice.

Remonſt. It is idoliz'd they ſay in *England*, they mean at *Amſterdam*.

Anſw.

Anſw. Be it Idoliz'd therefore where it will, it is only Idolatriz'd in *England*.

Remonſt. Multitudes of people they ſay diſtaſt it, more ſhame for thoſe that have ſo miſtaught them.

Anſw. More ſhame for thoſe that regard not the troubling of Gods Church with things by themſelves confeſt to be indifferent, ſince true charity is afflicted, and burns at the offence of every little one. As for the Chriſtian multitude which you affirme to be ſo miſtaught, it is evident enough, though you would declaime never ſo long to the contrarie, that God hath now taught them to deteſt your *Liturgie* and *Prelacie*: God who hath promis'd to teach all his Children, and to deliver them out of your hands that hunt and worry their ſoules: hence is it that a man ſhall commonly find more ſavoury knowledge in one Lay-man, then in a dozen of Cathedrall *Prelates*, as we read in our Saviours time that the common people had a reverent eſteeme of him, and held him a great prophet whilſt the gowned *Rabbies*, the incomparable, and invincible Doctors were of opinion that hee was a friend of *Beelzebub*.

Pag. 26. *Remonſt.* If the multitude diſtaſt wholſome doctrine, ſhall we to humor them abandon it.

Anſw. Yet againe? as if there were the like neceſſity of ſaving Doctrine, and arbitrary if not unlawfull, or inconvenient *Liturgie*: who would have thought a man could have thwackt together ſo many incongruous ſimilitudes, had it not been to defend the motley incoherence of a patch'd Miſſall?

Remon. Why did not other Churches conforme to us, I may boldly ſay ours was, and is the more noble Church.

Anſ. O *Laodicean*, how vainly, and how carnally doſt thou boaſt of nobleneſſe, and precedency! more Lordly you have made our Church indeed, but not more noble.

Pag. 27. *Remonſt.* The ſecond *quare* is ſo weak, that I wonder it could fall from the pens of wiſemen.

Anſw.

Answ. Y'are but a bad Fencer, for you never make a proffer against another mans weakneſſe; but you leave your owne ſide alwayes open: mark what followes.

Remonſt. Brethren, can yee thinke that our reformers had any other intentions then all other the founders of *Liturgies*, the leſt part of whoſe care was the help of the Miniſters weakneſſe.

Anſwer. Doe you not perceive the nooſe you haue brought your ſelfe into whilſt you were ſo briefe to taunt other men with weakneſſe? is it cleane out of your mind what you cited from among the Councels; that the principall ſcope of thoſe *Liturgie*-founders was to prevent either the malice or the weakneſſe of the Miniſters, their malice of infuſing hereſie in their formes of *Prayer*, their weakneſſe, leſt ſomthing might be compoſed by them through ignorance or want of care contrary to the faith: is it not now rather to bee wondred that ſuch a weakneſſe could fall from the pen of ſuch a wiſe *Remonſtrant* Man? P. 12.

Remon. Their maine drift was the help of the peoples devotion that they knowing before the matter that ſhould be ſued for.

Anſw. A ſollicitous care, as if the people could be ignorant of the matter to be prayd for; ſeeing the heads of publique *Prayer* are either ever conſtant, or very frequently the ſame.

Remon. And the words wherwith it ſhould be cloth'd, might be the more prepar'd, and bee ſo much the more intent, and leſſe diſtracted.

Anſ. As for the words, it is more to be fear'd leſt the ſame continually ſhould make them careleſſe or ſleepie, then that varietie on the ſame knowne Subject ſhould diſtract; variety (as both Muſick and Rhethorick teacheth us) erects and rouſes an Auditory, like the maiſterfull running over many Cords and diviſions; whereas if men ſhould ever bee thumming the drone of one plaine

Song, it would bee a dull Opiat to the moſt wakefull attention.

P. 30. *Remonſt.* Tell me is this *Liturgie* good or evill?

Anſ. It is evill: repaire the *Acheloian* horne of your *Dilemma* how you can, againſt the next puſh.

Remon. If it be evill, it is unlawfull to be us'd.

Anſw. We grant you, and we finde you have not your ſalve about you.

Remon. Were the impoſition amiſſe, what is that to the people?

Anſw. Not a little, becauſe they beare an equall part with the *Prieſt* in many places, and have their cues and verſets as well as he.

P. 31. *Remon.* The eares and hearts of our people looke for a ſettl'd *Liturgie*.

Anſ. You deceive your ſelfe in their eares and hearts, they looke for no ſuch matter.

Remonſt. The like anſwer ſerves for *Homelies*, ſurely were they enjoyn'd to all, &c.

Anſw. Let it ſerve for them that will bee ignorant, we know that *Hayward* their owne creature writes that for defect of *Preachers Homelies* were appointed to bee read in Churches, while *Edw. 6.* reigned.

P. 32. *Remonſt.* Away then with the Booke whilſt it may be ſupply'd with a more profitable nonſence.

Anſw. Away with it rather, becauſe it will bee hardly ſupply'd with a more unprofitable non-ſcence, then is in ſome paſſages of it to be ſeene.

SECT. 3.

P. 32. *Re.* Thus their cavills concerning *Liturgy* are vaniſh't.

Anſw. You wanted but *Hey-paſſe* to have made your tranſition like a myſticall man of *Sturbridge*. But for all your ſleight of hand our juſt exceptions againſt *Liturgie* are not vaniſht, they ſtare you ſtill in the face.

Remonſt. Certainly had I done ſo, I had beene no leſſe worthy

worthy to bee ſpit upon for my ſaucy uncharitableneſſe, then they are now for their uncharitable falſhood.

Anſw. Wee ſee you are in choler, therefore till you coole a while wee turne us to the ingenuous Reader. See how this *Remonſtrant* would inveil himſelfe conditionally with all the rheume of the Towne, that hee might have ſufficient to beſpaul his Brethren. They are accus'd by him of uncharitable falſhood, whereas their onely crime hath beene that they have too credulouſly thought him if not an over-logicall, yet a well-meaning man; but now we find him either groſsly deficient in his principles of *Logick*, or elſe purpoſely bent to delude the *Parliament* with equivocall Sophiſtry, ſcattering among his periods ambiguous words, whoſe interpretation he will afterwards diſpence according to his pleaſure, laying before us univerſall propoſitions, and then thinks when he will to pinion them with a limitation: for ſay *Remonſtrant.*

Remon. Epiſcopall government is cry'd down abroad by either weak or factious perſons.

Anſw. Chooſe you whether you will have this propoſition prov'd to you to be ridiculous, or ſophiſticall; for one of the two it muſt be. Step againe to Biſhop *Downam* your Patron, and let him gently catechiſe you in the grounds of *Logick*, he will ſhew you that this axiom Epiſcopall Goverment is cry'd downe abroad by either weak or factious perſons, is as much as to ſay, they that cry downe Epiſcopacy abroad are either weake or factious perſons. He will tell you that this axiom containes a diſtribution, and that all ſuch axioms are generall; and laſtly that a diſtribution in which any part is wanting, or abundant, is faulty, and fallacious. If therfore diſtributing by the adjuncts of faction, and weaknes the perſons that decry *Epiſcopacy*, you made your diſtribution imperfect for the nonce, you cannot but be guilty of fraud intended toward the honourable Court, to whom you

wrote. If you had rather vindicate your honesty, and suffer in your want of Art, you cannot condemne them of uncharitable falshood, that attributed to you more skill then you had, thinking you had beene able to have made a distribution, as it ought to be, generall, and full, and so any man would take it, the rather as being accompanied with that large word (abroad) and so take againe either your manifest lesing, or manifest ignorance.

Pag. 34. *Remon.* Now come these brotherly Slanderers.

Answ. Goe on dissembling *Ioab*, as still your use is, call brother and smite; call brother and smite, till it bee said of you, as the like was of *Herod*, a man had better be your hog then your Brother.

Remon. Which never came within the verge of my thoughts.

Answ. Take a Metaphor or two more as good, the Precincts or the Diocesse of your thoughts.

Remon. Brethren, if you have any remainders of modesty or truth cry Godmercy.

Answ. Remonstrant, if you have no ground-worke of *Logick*, or plain-dealing in you, learne both as fast as you can.

Remon. Of the same straine is their witty descant of my confoundednes.

Answ. Speak no more of it, it was a fatall word, that God put into your mouth when you began to speak for Episcopacy, as boding confusion to it.

Pag. 35. *Remon.* I am still, and shall ever be thus selfe-confounded, as confidently to say that hee is no peaceable, and right affected Son of the Church of *England* that doth not wish well to *Liturgie*, and *Episcopacie*.

Answ. If this bee not that saucie uncharitableness, with which in the fore-going page you voluntarily invested your selfe with thought to have shifted it off, let the *Parliament* judge who now themselves are deliberating whe-

whether *Liturgie*, and *Episcopacy* be to be well wish't to, or no.

Remonst. This they say they cannot but rank amongst my notorious --- speake out Maisters, I would not have that word stick in your teeth or in your throat.

Answ. Take your spectacles Sir, it sticks in the paper, and was a pectoral Roule wee prepar'd for you to swallow downe to your heart.

Remonst. Wanton wits must have leave to play with their owne sterne. *Pag.* 36.

Answ. A Meditation of yours doubtlesse observ'd at *Lambeth* from one of the *Archiepiscopall Kitchens*.

Remonst. As for that forme of Episcopall Goverment, surely could those looke with my eyes, they would see cause to be ashamed of this their injurious misconceit. *Remonst* p 18.

Answ. We must call the Barber for this wise sentence: one Mr. *Ley* the other day writ a Treatise of the *Sabbath*, and in his *Preface* puts the wisedome of *Balaams* Asse upon one of our *Bishops*, bold man for his labour; but we shall have more respect to our *Remonstrant*, and liken him to the Asses Maister, though the Story say hee was not so quick-sighted as his Beast. Is not this *Balaam* the son of *Beor*, the man whose eyes are open, that said to the *Parliament* surely could those looke with my eyes; boast not of your eyes, 'tis fear'd you have *Balaams* disease, a pearle in your eye, *Mammons* Præstriction.

Remonst. Alas we could tell you of *China*, *Japan*, *Peru*, *Brasil*, *New England*, *Virginia*, and a thousand others that never had any *Bishops* to this day. *Pag.* 37.

Answ. O do not foile your cause thus, and trouble *Ortelius*, we can help you, and tell you where they have bin ever since *Constantines* time at least, in a place call'd *Mundus alter & idem*, in the spacious, and rich Countries of *Crapulia*, *Pamphagonia*, *Tyronia*, and in the Dukedome of *Orgilia*, and *Variana* and their *Metropolis* of *Vcalegonium*.

nium. It was an overſight that none of your prime *Antiquaries* could think of theſe venerable Monuments to deduce *Epiſcopacy* by: knowing that *Mercurius Britannicus* had them forth-comming.

SECT. 4.

Remonſt. Hitherto they haue flouriſh't, now I hope they will ſtrike.

Anſ. His former tranſition was in the faire about the Jugglers, now he is at the *Pageants* among the Whiffliers.

Pag. 43. *Remonſt.* As if Arguments were *Almanacks.*

Anſw. You will find ſome ſuch as will prognoſticate your date, and tell you that after your long *Summer Solſtice* the *Æquator* calls for you, to reduce you to the ancient, and equall houſe of *Libra.*

Remon. Truely brethren you have not well taken the heighth of the *Pole.*

Anſw. No marvell, there be many more that doe not take well the height of your pole; but will take better the declination of your altitude.

Pag. 44. *Remonſt.* Hee that ſaid I am the way, ſaid that the old way was the good way.

Anſ. He bids ask of the old paths, or for the old wayes, where or which is the good way; which implies that all old wayes are not good; but that the good way is to be ſearcht with diligence among the old wayes, which is a thing that wee doe in the oldeſt Records wee have, the Goſpell. And if others may chance to ſpend more time with you in canvaſſing later antiquity, I ſuppoſe it is not for that they ground themſelves thereon; but that they endeavour by ſhewing the corruptions, incertainties, and diſagreements of thoſe Volumes, and the eaſines of erring, or overſlipping in ſuch a boundleſſe and vaſt ſearch, if they may not convince thoſe that are ſo ſtrongly perſwaded thereof; yet to free ingenuous minds from

from that over-awfull esteeme of those more ancient then trusty fathers whom custome and fond opinion, weake principles, and the neglect of sounder and superior knowledge hath exalted so high, as to have gain'd them a blind reverence: whose Books in bignesse, and number so endlesse, and immesurable. I cannot think that either God or nature, either divine, or humane wisdome did ever meane should bee a rule or reliance to us in the decision of any weighty, and positive Doctrine. For certainly, every rule, and instrument of necessary knowledge that God hath given us, ought to be so in proportion as may bee weilded and manag'd by the life of man without penning him up from the duties of humane society, and such a rule and instrument of knowledge perfectly is the holy Bible. But hee that shall bind himselfe to make Antiquity his rule, if hee read but part, besides the difficulty of choyce, his rule is deficient, and utterly unsatisfying; for there may bee other Writers of another mind which hee hath not seene, and if hee undertake all, the length of mans life cannot extend to give him a full and requisite knowledge of what was done in Antiquity. Why doe wee therefore stand worshipping, and admiring this unactive, and liveleſſe *Colossus*, that like a carved Gyant terribly menacing to children, and weaklings lifts up his club, but strikes not, and is subject to the muting of every Sparrow. If you let him rest upon his *Basis*, hee may perhaps delight the eyes of some with his huge and mountainous Bulk, and the quaint workmanship of his massie limbs; but if yee goe about to take him in pieces, yee marre him; and if you thinke like *Pigmees* to turne and wind him whole as hee is, besides your vaine toile and swear, he may chance to fall upon your owne heads. Goe therefore, and use all your Art, apply your sledges, your levers, and your iron crows to heave and hale your mighty *Polyphem* of Antiquity to the delusion of Novices, and

and unexperienc't Christians. Wee shall adhere close to the Scriptures of God which hee hath left us as the just and adequate measure of truth, fitted, and proportion'd to the diligent study, memory, and use of every faithfull man, whose every part consenting and making up the harmonious *Symmetry* of compleat instruction, is able to
Tim. 2. 3. 16. set out to us a perfect man of God or *Bishop* throughly
17. furnish't to all the good works of his charge: and with this weapon, without stepping a foot further, wee shall not doubt to batter, and throw down your *Nebuchadnezzars* Image and crumble it like the chaffe of the Summer threshing floores, as well the gold of those Apostolick Successors that you boast of, as your *Constantinian* silver, together with the iron, the brasse, and the clay of those muddy and strawy ages that follow.

Pag. 45. *Remon.* Let the boldest forehead of them all deny that *Episcopacie* hath continued thus long in our Iland, or that any till this age contradicted it.

Answ. That bold forehead you have cleanly put upon your selfe, 'tis you who deny that any till this Age contradicted it; no forehead of ours dares do so much; you have row'd your selfe fairly between the *Scylla* and *Charibdis* either of impudence, or nonsence, and now betake you to whether you please.

Remon. As for that supply of accessory strength which I not begg.

Answ. Your whole *Remonstrance* does nothing else but beg it and your fellow-*Prelates* do as good as whine to the *Parliament* for their Flesh-pots of *Egypt*, making sad Orations at the Funerall of your deare *Prelacie*, like that doubtie Centurion *Afranius* in *Lucian*, who to imitate the noble *Pericles* in his *Epitaphian* speech, stepping up after the battell to bewaile the slaine *Severianus*, falls into a pittifull condolement, to think of those costly suppers, and drinking banquets, which he must now taste of

no more; and by then he had done, lack't but little to lament the deare-loved memory, and calamitous losse of his Capon, and whitebroth.

Remon. But raise, and evince from the light of Nature, and rules of just policie, for the continuance of those things which long use and many lawes have firmely establish't as necessary and beneficiall.

Answ. Open your eyes to the light of grace, a better guide then Nature. Look upon the meane condition of *Christ*, and his *Apostles*, without that accessory strength you take such paines to raise from the light of Nature, and Policie: take Divine Counsell. *Labour not for the things that perish*; you would be the salt of the earth, if that savour be not found in you, doe not thinke much that the time is now come to throw you out, and tread you under foot. Mark how S. *Paul* writing to *Timothy* informs a true *Bishop*. *Bishops* (saith he) *must not be greedy of filthy lucre, and having food and rayment, let us bee therewith content: but they* (saith hee, meaning more especially in that place *Bishops*) *that will be rich fall into temptation, and a snare, and into many foolish, and hurtfull lusts, which drowne men in destruction, and perdition:* for *the love of money is the root of all evill, which while some coveted after, they have erred from the faith.* How can wee therefore expect sound Doctrine, and the solution of this our controversie from any covetous, and honour-hunting *Bishop* that shall plead so stiffly for these things, while St. *Paul* thus exhorts, every *Bishop*: *But thou O man of God flye these things.* As for the just policie, that long use and custome, and those many Lawes which you say have confer'd these benefits upon you, it hath been nothing else but the superstitious devotion of *Princes* and great men that knew no better, or the base importunity of begging *Friers*, haunting and harassing the deathbeds of men, putting this life in a blind and wretched condition of hope to merit Heaven

for the building of *Churches*, *Cloyſters*, and *Covents*. The moſt of your vaunted poſſeſſions, and thoſe proud endowments that yee as ſinfully waſt, what are they but the black revennues of *Purgatorie*, the price of abuſed, and murder'd ſoules, the damned *Simony* of *Trentals*, and *Indulgences* to mortall Sin: how can ye chooſe but inherit the curſe that goes along with ſuch a Patrimony. Alas! if there be any releaſement, any mitigation, or more tollerable being for the ſoules of our miſguided Anceſtors, could wee imagine there might be any recovery to ſome degree of eaſe left for as many of them as are loſt; there cannot bee a better way then to take the misbeſtowed wealth which they were cheated of, from theſe our *Prelates*, who are the true Succeſſors of thoſe that popt them into the other world with this conceit of meriting by their goods, which was their finall undoing: and to beſtow their beneficent gifts upon places and meanes of Chriſtian education; and the faithfull labourers in Gods harveſt, that may inceſſantly warn the poſterity of *Divet* leſt they come where their miſerable fore-father was ſent by the couſenage and miſleading of avaritious and worldly *Prelates*.

Remon. It will ſtand long enough againſt the battry of their paper-pellets.

Anſ. That muſt be try'd without a ſquare cap in the Counſell, and if pellets will not doe, your owne Canons ſhall be turn'd againſt you.

Remonſtr. They cannot name any man in this Nation that ever contradicted *Epiſcopacie*, till this preſent Age.

Anſw. What an over-worne and bedrid Argument is this, the laſt refuge ever of old falſhood, and therefore a good ſigne I truſt that your Caſtle cannot hold out long. This was the plea of *Iudaiſme*, and Idolatry againſt *Chriſt* and his *Apoſtles*, of *Papacie* againſt Reformation: and

and perhaps to the frailty of fleſh and blood in a man deſtitute of better enlight'ning, may for ſome while bee pardonable; for what ha's fleſhly apprehenſion other to ſubſiſt by then Succeſſion, Cuſtome, and Viſibility, which onely hold if in his weakneſſe and blindneſſe he be loath to loſe, who can blame? but in a *Proteſtant* Nation that ſhould have throwne off theſe tatter'd Rudiments long agoe, after the many ſtrivings of Gods Spirit, and our fourſcore yeares vexation of him in this our wilderneſſe ſince Reformation began, to urge theſe rotten Principles, and twit us with the preſent age, which is to us an age of ages wherein God is manifeſtly come downe among us, to doe ſome remarkable good to our Church or ſtate, is as if a man ſhould taxe the renovating and re-ingendring Spirit of God with innovation, and that new creatnre for an upſtart noveltie; yea the new Ieruſalem, which without your admired linke of ſucceſſion deſcends from Heaven, could not ſcape ſome ſuch like cenſure. If you require a further anſwer, it will not miſbecome a Chriſtian to bee either more magnanimous, or more devout then *Scipio* was, who in ſtead of other anſwer to the frivolous accuſations of *Petilius* the *Tribune*; *This day Romans* (ſaith he) *I fought with* Hanibal *proſperouſly; let us all goe and thank the gods that gave us ſo great a victory:* in like manner will we now ſay, not caring otherwiſe to anſwer this un-Proteſtant-like Objection: in this Age, *Brittains* God hath reform'd his Church after many hundred yeers of *Popiſh* corruption; in this Age hee hath freed us from the intolerable yoke of *Prelats*, and *Papall* Diſcipline; in this age he hath renewed our *Proteſtation* againſt all thoſe yet remaining dregs of ſuperſtition: Let us all goe every true proteſted *Brittaine* throughout the 3. *Kingdoms*, and render thanks to God the Father of light, and fountaine of heavenly grace, and to his ſon CHRIST our Lord; leaving this *Remonſtrant* and his adherents to their owne

deſignes, and let us recount even here without delay the patience and long ſuffering that God hath us'd towards our blindneſſe and hardnes time after time. For he being equally neere to his whole Creation of Mankind, and of free power to turne his benefick and fatherly regard to what Region or Kingdome he pleaſes, hath yet ever had this Iland under the ſpeciall indulgent eye of his providence; and pittying us the firſt of all other Nations, after he had decreed to purifie and renew his Church that lay wallowing in Idolatrous pollutions, ſent firſt to us a healing meſſenger to touch ſoftly our ſores, and carry a gentle hand over our wounds: he knockt once and twice and came againe, opening our drouſie eye-lids leaſurely by that glimmering light which *Wicklef*, and his followers diſpers't, and ſtill taking off by degrees the inveterat ſcales from our nigh periſht ſight, purg'd alſo our deaf eares, and prepar'd them to attend his ſecond warning trumpet in our Grandſires dayes. How elſe could they have beene able to have receiv'd the ſudden aſſault of his reforming Spirit warring againſt humane Principles, and carnall ſenſe, the pride of fleſh that ſtill cry'd up Antiquity, Cuſtome, Canons, Councels and Lawes, and cry'd down the truth for noveltie, ſchiſme, profaneneſſe and Sacriledge: when as we that have liv'd ſo long in abundant light, beſides the ſunny reflection of all the neighbouring Churches, have yet our hearts rivetted with thoſe old opinions, and ſo obſtructed and benumm'd with the ſame fleſhly reaſonings, which in our forefathers ſoone melted and gave way, againſt the morning beam of *Reformation*. If God had left undone this whole worke ſo contrary to fleſh and blood, till theſe times, how ſhould wee have yeelded to his heavenly call, had we beene taken, as they were, in the ſtarknes of our ignorance, that yet after all theſe ſpirituall preparatives, and purgations have our earthly apprehenſions ſo clamm'd,

and

and furr'd with the old levin. O if we freeze at noone after their earely thaw, let us feare leſt the Sunne for ever hide himſelfe, and turne his orient ſteps from our ingratefull Horizon juſtly condemn'd to be eternally benighted. Which dreadfull judgement O thou the ever-begotten light, and perfect Image of the Father intercede may never come upon us, as we truſt thou haſt; for thou haſt open'd our difficult and ſad times, and given us an unexpected breathing after our long oppreſſions; thou haſt done juſtice upon thoſe that tyranniz'd over us, while ſome men waver'd, and admir'd a vaine ſhadow of wiſedome in a tongue nothing ſlow to utter guile, though thou haſt taught us to admire onely that which is good, and to count that onely praiſe-worthy which is grounded upon thy divine Precepts. Thou haſt diſcover'd the plots, and fruſtrated the hopes of all the wicked in the Land; and put to ſhame the perſecutors of thy Church; thou haſt made our falſe *Prophets* to be found a lie in the ſight of all the people, and chac'd them with ſudden confuſion and amazement before the redoubled brightneſſe of thy deſcending cloud that now covers thy Tabernacle. Who is there that cannot trace thee now in thy beamy walke through the midſt of thy Sanctuary, amidſt thoſe golden *candleſticks*, which have long ſuffer'd a dimneſſe amongſt us through the violence of thoſe that had ſeiz'd them, and were more taken with the mention of their gold then of their ſtarry light; teaching the doctrine of *Balaam* to caſt a ſtumbling-block before thy ſervants, commanding them to eat things ſacrifiz'd to Idols, and forcing them to fornication. Come therefore O thou that haſt the ſeven ſtarres in thy right hand, appoint thy choſen *Prieſts* according to their Orders, and courſes of old, to miniſter before thee, and duely to dreſſe and powre out the conſecrated oyle into thy holy and ever-burning lamps; thou haſt ſent out the ſpirit of prayer

upon thy ſervants over all the Land to this effect, and ſtirr'd up their vowes as the ſound of many waters about thy Throne. Every one can ſay that now certainly thou haſt viſited this land, and haſt not forgotten the utmoſt corners of the earth, in a time when men had thought that thou waſt gone up from us to the fartheſt end of the Heavens, and hadſt left to doe marvellouſly among the ſons of theſe laſt Ages. O perfect, and accompliſh thy glorious acts; for men may leave their works unfiniſht, but thou art a God, thy nature is perfection; ſhouldſt thou bring us thus far onward from *Egypt* to deſtroy us in this Wilderneſſe though wee deſerve; yet thy great name would ſuffer in the rejoycing of thine enemies, and the deluded hope of all thy ſervants. When thou haſt ſettl'd peace in the Church, and righteous judgement in the Kingdome, then ſhall all thy Saints addreſſe their voyces of joy, and triumph to thee, ſtanding on the ſhoare of that red Sea into which our enemies had almoſt driven us. And he that now for haſte ſnatches up a plain ungarniſh't preſent as a thanke-offering to thee, which could not bee deferr'd in regard of thy ſo many late deliverances wrought for us one upon another, may then perhaps take up a Harp, and ſing thee an elaborate Song to Generations. In that day it ſhall no more bee ſaid as in ſcorne, this or that was never held ſo till this preſent Age, when men have better learnt that the times and ſeaſons paſſe along under thy feet, to goe and come at thy bidding, and as thou didſt dignifie our fathers dayes with many revelations above all the fore-going ages, ſince thou tookſt the fleſh; ſo thou canſt vouchſafe to us (though unworthy) as large a portion of thy ſpirit as thou pleaſeſt; for who ſhall prejudice thy all-governing will? ſeeing the power of thy grace is not paſt away with the primitive times, as fond and faithleſſe men imagine, but thy Kingdome is now at hand, and thou ſtanding at the dore.

Come

Come forth out of thy Royall Chambers, O Prince of all the Kings of the earth, put on the viſible roabes of thy imperiall Majeſty, take up that unlimited Scepter which thy Almighty Father hath bequeath'd thee; for now the voice of thy Bride calls thee, and all creatures ſigh to bee renew'd.

SECT. 5.

Remon. Neglect not the gift which was given thee by *Prophecie*, and by laying on the hands of *Preſbytery*.

Anſw. The Engliſh Tranſlation expreſſes the Article *(the)* and renders it the *Preſbytery* which you doe injury to omitt. *Pag.* 50.

Remonſt. Which I wonder yee can ſo preſſe, when *Calvin* himſelf takes it of the Office, and not of the Men.

Anſ. You think then you are fairly quit of this proofe, becauſe *Calvin* interprets it for you, as if we could be put off with *Calvins* name, unleſſe we be convinc't with *Calvins* reaſon; the word [illegible] is a collective Nowne ſignifying a certain number of men in one order, as the word privy Councell with us, and ſo *Beza* interprets, that knew *Calvins* mind doubtleſſe with whom he liv'd. If any among us ſhould ſay the privy Counſell ordain'd it, and thereby conſtraine us to underſtand one mans authoritie, ſhould we not laugh at him? And therefore when you have us'd all your cramping irons to the Text, and done your utmoſt to cramme a *Preſbyterie* into the skin of one perſon, 'twill be but a piece of frugall non-ſenſe. But if your meaning bewith a violent and bold *Hyperbaton* to tranſpoſe the Text, as if the Words lay thus in order, neglect not the gift of *Preſbytery*; this were a conſtruction like a *Harquebuze* ſhot over a File of words twelve deep without authority to bid them ſtoop, or to make the word *gift* like the River *Mole* in *Surrey* to runne under the bottome of a long Line, and ſo ſtart up to governe the word *Preſbyterie*, as in immediate

Syntaxis,

Syntaxis, a device ridiculous enough to make good that old wives tale of a certaine Queene of *England* that sunk at *Charing-crosse*, and rose up at *Queene-hithe*. No marvell though the *Prelates* bee a troublesome generation, and which way soever they turne them, put all things into a foule discomposure, when to maintaine their domineering they seeke thus to rout, and dis-aray the wise and well-couch't order of Saint *Pauls* owne words, using either a certain textuall riot to chop off the hands of the word *Presbyterie*, or els a like kind of *Simony* to clap the word *gift* betweene them. Besides, if the verse must be read according to this transposition, μὴ ἀμέλει τῦ ἐν σοὶ χαρίσματος τῦ προκειτηρίυ, it would be improper to call ordination χάρισμα, when as it is rather onely χαρίσμα, an outward testimony of approbation, unless they will make it a Sacrament as the *Papists* doe: But surely the *Prelates* would have Saint *Pauls* words rampe one over another, as they use to clime into their Livings and *Bishopricks*.

Remonst.

Neither need wee give any other satisfaction to the point, then from Saint *Paul* himselfe, 2 *Timoth.* 1. 6. *Stirre up the gift of God which is in thee by the imposition of my hands*; mine, and not others.

Answer.

Y'are too quick; this last place is to bee understood by the former, as the Law of Method, which beares cheife sway in the Art of teaching, requires, that clearest and plainest expressions bee set formost, to the end they may enlighten any following obscurity; and wherefore wee should not attribute a right Method to the teachableneſse of Scripture, there can bee no reason given: to which Method, if wee shall now goe contrarie, besides the breaking of a Logicall rule, which the *Remonstrant* hitherto wee see hath made little account of, wee shall also

alſo put a manifeſt violence, and impropriety upon a knowne word againſt his common ſignification in binding a Collective to a ſingular perſon. But if wee ſhall as *Logicks* (or indeed Reaſon) inſtructs us, expound the latter place by the former cited, and underſtand (by the Impoſition of my hands) that is, of mine cheifly as an *Apoſtle*, with the joynt authority and aſſiſtance of the *Preſbyterie*, there is nothing more ordinary, or kindly in ſpeech, then ſuch a phraſe as expreſſes onely the cheife in any action, and underſtands the reſt. So that the impoſition of Saint *Pauls* hands, without more expreſſion in this place cannot exclude the joynt Act of the *Preſbyterie* affirm'd by the former Text.

Remon. In the meane while ſee Brethren how you have with *Simon* fiſht all night, and caught nothing. *Pag.* 76.

Anſ. If we fiſhing wth *Simon* the Apoſtle can catch nothing; ſee what you can catch with *Simon Magus*; for all his hooks, & fiſhing implements he bequeath'd among you.

SECT. 13.

Remon. We doe againe profeſſe; that if our *Biſhops* challenge any other power then was delegated to, and required of *Timothy*, and *Titus*, wee ſhall yeeld them uſurpers.

Anſw. Ye cannot compare an ordinary *Biſhop* with *Timothy*, who was an extraordinary man foretold and promis'd to the Church by many Prophecies, and his name joyn'd as collaterall with Saint *Paul*, in moſt of his Apoſtolick Epiſtles, even where hee writes to the *Biſhops* of other Churches, as thoſe in *Philippi*. Nor can you prove out of the Scripture that *Timothy* was *Biſhop* of any particular place; for that wherein

it is said in the third Verse of the first *Epistle*: *As I besought thee to abide still at Ephesus*, will be such a glosse to prove the constitution of a *Bishop* by, as would not onely be not so good as a *Burdeaux* glosse, but scarse be receiv'd to varnish a Visard of *Modena*. All that can bee gather'd out of holy Writ concerning *Timothy* is that hee was either an *Apostle*, or an *Apostles* extraordinary Vice-gerent, not confin'd to the charge of any place. The like may bee said of *Titus*, (as those words import in the 5. Verse, that he was for that cause left in *Creet*, that he might supply, or proceed to set in order that which Saint *Paul* in Apostolick manner had begun, for which hee had his particular Commission, as those words sound, *(as I had appointed thee.)* So that what hee did in *Creet*, cannot so much be thought the exercise of an ordinary Function, as the direction of an inspired mouth. No lesse also may be gather'd from the 2 *Cor.* 8. 23.

Remonst. You descend to the Angels of the seven *Asian* Churches, your shift is that the Angell is heere taken collectively, not individually.

Answ. That the word is collective appeares plainly, *Revel.* 2.

First, Because the Text it selfe expounds it so: for having spoken all the while as to the Angell, the seventh verse concludes that this was spoken to the Churches. Now if the Spirit conclude collectively, and kept the same Tenor all the way; for we see not where he particularizes, then certainly hee must begin collectively, else the construction can bee neither *Grammaticall* nor *Logicall*.

Second-

Secondly, if the word *Angel* be individuall; then are the faults attributed to him individuall: but they are such as for which God threatens to remove the Candlestick out of his place, which is as much as to take away from that Church the light of his truth: and wee cannot thinke he would doe so for one *Bishops* fault. Therefore those faults must be understood collective, and by consequence the subject of them collective.

Thirdly, an individuall cannot branch it selfe into subindividuals; but this word *Angel* doth in the tenth Verse. *Feare none of those things which thou shalt suffer; behold the Devill shall cast some of you into prison.* And the like from other places of this and the following Chapter may be observd. Therefore it is no individuall word, but a Collective.

Fourthly, in the 24. Verse this word *Angel* is made capable of a *Pronoune plurall*, which could not bee, unlesse it were a Collective, as for the supposed Manuscript of *Teela*, and two or three other Copies that have expung'd the Copulative, wee cannot preferre them before the more receiv'd reading, and wee hope you will not against the Translation of your Mother the Church of *England*, that past't the revise of your cheifest *Prelates*: Besides this, you will lay an unjust censure upon the much-praised *Bishop* of *Thyatira*, and reckon him among those that had the Doctrine of *Iesabel*, when the Text sayes *he onely suffer'd her.* Whereas, if you will but let in a charitable conjunction, as wee know your so much call'd-for Charity will not deny, then you plainly acquit the *Bishop*, if you comprehend him in the name of *Angel*, otherwise you leave his case very doubtfull.

Remonstrance.

Pag. 105. *Thou sufferest thy Wife* IEZABEL: was shee Wife to the whole Company, or to one *Bishop* alone?

Anſ. Not to the whole company doubtles, for that had bin worſe then to have bin the *Levites* wife in *Gibeah*: but heere among all thoſe that conſtantly read it otherwiſe, whom you trample upon, your good Mother of *England* is downe againe in the throng, who with the reſt reads it, *that Woman* Ieſabel: but ſuppoſe it were Wife, a man might as well interpret that word figuratively, as her name *Ieſabel* no man doubts to be a borrow'd name.

Remonſt.

Pag. 111. Yet what makes this for a Dioceſan *Biſhop*? much every way.

Anſwer.

No more then a ſpeciall endorſement could make to puffe up the foreman of a Iury. If wee deny you more precedence, then as the *Senior* of any ſociety, or deny you this priority to bee longer then Annuall, Prove you the contrary from hence, if you can. That you thinke to doe from the title of eminence, *Angel*: alas your wings are too ſhort. 'Tis not Ordination nor Iuriſdiction that is Angelicall, but the heavenly meſſage of the Goſpell, which is the office of all Miniſters alike; in which ſenſe *John* the *Baptiſt* is call'd Math. 11. an *Angel*, which in Greeke ſignifies a Meſſenger, as oft as it is meant by a man, and might be ſo render'd heere without treaſon to the *Hierarchy*; but that the whole Booke ſoares to a Prophetick pitch in types, and Allegories. Seeing then the reaſon of this borrow'd name is meerely to ſignifie the preaching of the Goſpell, and that this preaching equally appertaines to the whole *Miniſtery*; hence may bee drawne

may be drawne a fifth argument, that if the reaſon of this borrowed name, Angel, be equally collective, and communicative to the whole preaching miniſtry of the place, then muſt the name be collectively, and communicatively taken; but the reaſon, that is to ſay, the office of preaching and watching over the Flock is equally collective and communicative. Therefore the borrow'd name it ſelfe, is to be underſtood as equally collective, and communicative to the whole preaching miniſtery of the place; and if you will contend ſtill for a ſuperiority in one perſon, you muſt ground it better then from this metaphor, which you may now deplore as the Axe head that fell into the water, and ſay, Alas Maſter, for it was borrow'd, unleſſe you have, as good a faculty to make Iron ſwim, as you had to make light froth ſink.

Remonſt. What is, if this be not ordination, and juriſdiction? *Pag.* 124.

Anſw. Indeed in the conſtitution, and founding of a Church, that ſome men inſpir'd from God ſhould have an extraordinary calling to appoint, to order, and diſpoſe, muſt needs be. So *Moſes*, though himſelfe no prieſt, ſanctify'd, and ordain'd *Aaron* and his ſons; but when all needfull things be ſet and regulated by the writings of the Apoſtles, whether it be not a meere folly to keep up a ſuperiour degree in the Church onely for ordination, and juriſdiction, it will be no hurt to debate a while. The Apoſtles were the builders, and as it were the Architects of the Chriſtian Church; wherein conſiſted their excellence above ordinary miniſters? a Prelate would ſay in commanding, in controuling, in appointing, in calling to them and ſending from about them to all countryes their Biſhops and Archbiſhops as their deputies, with a kind of Legantine power. No, no, vaine Prelates, this was but as the Scaffolding of a new edifice which for the time muſt board, and over-

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looke the higheſt battlements, but if the ſtructure once finiſh't, any paſſenger ſhould fall in love with them, and pray that they might ſtill ſtand, as being a ſingular grace, and ſtrengthning to the houſe, who would otherwiſe thinke, but that the man were preſently to be laid hold on, and ſent to his friends and kindred. The eminence of the Apoſtles conſiſted in their powerfull preaching, their unwearied labouring in the Word, their unquenchable charity, which above all earthly reſpects like a working flame, had ſpun up to ſuch a height of pure deſire, as might be thought next to that love which dwels in God to ſave ſoules; which, while they did, they were contented to be the off-ſcouring of the world, and to expoſe themſelves willingly to all afflictions, perfecting thereby their hope through patience to a joy unſpeakable. As for Ordination, what is it, but the laying on of hands, an outward ſigne or ſymbol of admiſſion? it creates nothing, it conferres nothing; it is the inward calling of God that makes a Miniſter, and his own painfull ſtudy and diligence that manures and improves his miniſteriall gifts. In the primitive times, many before ever they had receiv'd ordination from the Apoſtles, had done the Church noble ſervice, as *Apollos*, and others; it is but an orderly forme of receiving a man already fitted, and committing to him a particular charge, the imployment of Preaching is as holy, and farr more excellent, the care alſo and judgement to be us'd in the winning of ſoules, which is thought to be ſufficient in every worthy Miniſter, is an ability above that which is requir'd in ordination: For many may be able to judge who is fit to be made a miniſter, that would not be found fit to be made Miniſters themſelves, as it will not be deny'd that he may be the competent Judge of a neat picture, or elegant poem, that cannot limne the like. Why therefore wee ſhould conſtitute a ſuperiour order in the Church to performe an office which is not onely every miniſters function, but inferiour alſo

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to that which hee has a confeſt right to, and why this ſuperiority ſhould remaine thus uſurp'd, ſomewiſe *Epimenides* tell us. Now for juriſdiction this deare Saint of the Prelates, it will be beſt to conſider, firſt, what it is: That ſoveraigne Lord, who in the diſcharge of his holy anointment from God the Father, which made him ſupreame Biſhop of our ſoules was ſo humble as to ſay, Who made me a Judge, or a divider over yee, hath taught us that a Church-mans juriſdiction is no more but to watch over his flock in ſeaſon, and out of ſeaſon, to deale by ſweet, and efficacious inſtructions; gentle admonitions, and ſomtimes rounder reproofs: againſt negligence, or obſtinacy will be requir'd a rouſing volie of Paſtorly threatnings, againſt a perſiſting ſtubbornes or the feare of a reprobate ſenſe, a timely ſeparation from the flock by that interdictive ſentence, leſt his converſation unprohibited, or unbranded might breath a peſtilentiall murrein into the other ſheepe. In ſumme, his juriſdiction is to ſee to the thriving and proſpering of that which he hath planted: what other work the Prelates have found for Chancellours and ſuffragans, Delegates and Officialls, with all the hell peſtering rabble of Sumners and Apparitors, is but an invaſion upon the temporall Magiſtrate, and affected by them as men that are not aſham'd of the enſigne and banner of Antichriſt. But true Evangelicall juriſdiction or diſcipline, is no more, as was ſaid, then for a Miniſter to ſee to the thriving and proſpering of that which he hath planted. And which is the worthieſt worke of theſe two, to plant, as every Miniſters office is equally with the Biſhops, or to tend that which is planted, which the blind and undiſcerning Prelates call juriſdiction, and would appropriate to themſelves as a buſineſſe of higher dignity? Have patience therefore a little, and heare a Law caſe: A certaine man of large poſſeſſions, had a faire Garden, and kept therein an honeſt and laborious ſervant, whoſe skill and profeſſion was

to ſet or ſow all wholſome herbs, and delightfull flowers, according to every ſeaſon, and what ever elſe was to be done in a well-husbanded nurſery of plants and fruits; now, when the time was come that he ſhould cut his hedges, prune his trees, looke to his tender ſlips, and pluck up the weeds that hinder'd their growth, he gets him up by breake of day, and makes account to doe what was needfull in his garden, and who would thinke that any other ſhould know better than he how the dayes work was to be ſpent? Yet for all this there comes another ſtrange Gardener that never knew the ſoyle, never handl'd a Dibble or Spade to ſet the leaſt pot-herbe that grew there, much leſſe had endur'd an houres ſweat or chilneſſe, and yet challenges as his right the binding or unbinding of every flower, the clipping of every buſh, the weeding and worming of every bed both in that, and all other Gardens thereabout; the honeſt Gardener, that ever ſince the day-peepe, till now the Sunne was growne ſomewhat ranke, had wrought painfully about his bankes and ſeed-plots at this commanding voyce, turnes ſuddenly about with ſome wonder, and although hee could have well beteem'd to have thankt him of the eaſe hee profer'd, yet loving his owne handiworke, modeſtly refus'd him, telling him withall, that for his part, if hee had thought much of his owne paines, he could for once have committed the worke to one of his fellow-labourers, for as much as it is well knowne to be a matter of leſſe skill and leſſe labour to keepe a Garden handſome, then it is to plant it, or contrive it, and that he had already perform'd himſelfe. No, ſaid the ſtranger, this is neither for you nor your fellowes to meddle with, but for me onely that am for this purpoſe in dignity farre above you, and the proviſion which the Lord of the ſoyle allowes me in this office is, and that with good reaſon, ten fold your wages; the Gardener ſmil'd and ſhooke his head, but what was determin'd I cannot tell you till the end of this Parliament.

Remem.

Remon. If in time you ſhall ſee wooden chalices, and wooden prieſts, thanke your ſelves. P. 127.

Anſw. It had beene happy for this land, if your prieſts had beene but onely wooden, all *England* knowes they have been to this Iland not wood, but wormewood, that have infected the third part of our waters, like that Apoſtate ſtarre in the Revelation; that many ſoules have di'd of their bitterneſſe; and if you meane by wooden, illiterate, or contemptible, there was no want of that ſort among you, and their number increaſing daily, as their lazineſſe, their Tavern-hunting, their neglect of all ſound literature, and their liking of doltiſh and monaſticall Schoolemen daily increaſt. What ſhould I tell you how the Vniverſities, that men looke ſhould be fountaines of learning and knowledge, have been poyſon'd and choak'd under your governance? and if to be wooden be to be baſe, where could there be found among all the reformed Churches, nay, in the Church of *Rome* it ſelfe a baſer brood of flattering and time-ſerving prieſts, according as God pronounces by *Iſaiah*, the Prophet that teacheth lies he is the taile. As for your young ſchollers that petition for Biſhoprieks and Deaneries to incourage them in their ſtudies, and that many Gentlemen elſe will not put their ſons to learning, away with ſuch young mercenary ſtripplings and their Simoniacall fathers, God has no neede of ſuch, they have no part or lot in his Vineyard, they may as well ſue for Nunneries, that they may have ſome convenient ſtowage for their wither'd daughters, becauſe they cannot give them portions anſwerable to the pride and vanity they have bred them in; this is the root of all our miſchiefe, that which they alleage for the incouragement of their ſtudies, ſhould be cut away forthwith as the very bait of pride and ambition, the very garbage that drawes together all the fowles of prey and ravin in the land to come, and gorge upon the Church; how can it be but ever unhappy to the Church of *England*, while ſhee

ſhall thinke to intice men to the pure ſervice of God by the ſame meanes that were us'd to tempt our Saviour to the ſervice of the devill, by laying before him honour and preferment. Fit profeſſors indeed are they like to be, to teach others that godlineſſe with content is great gaine, whenas their godlineſſe of teaching had not been but for worldly gaine. The heathen Philoſophers thought that vertue was for its owne ſake ineſtimable, and the greateſt gaine of a teacher to make a ſoule vertuous; ſo *Xenophon* writes of *Socrates* who never bargain'd with any for teaching them; he fear'd not leſt thoſe who had receiv'd ſo high a benefit from him, would not of their owne free-will returne him all poſſible thankes. Was morall vertue ſo lovely, and ſo alluring, and heathen men ſo enamour'd of her, as to teach and ſtudy her with greateſt neglect and contempt of worldly profit and advancement; and is Chriſtian piety ſo homely and ſo unpleaſant, and Chriſtian men ſo cloy'd with her, as that none will ſtudy and teach her, but for lucre and preferment! O ſtale-growne piety! O Goſpell rated as cheap as thy Maſter, at thirty pence, and not worth the ſtudy, unleſſe thou canſt buy thoſe that will ſell thee! O race of Capernaitans, ſenſleſſe of divine doctrine, and capable onely of loaves and belly-cheere! But they will grant, perhaps, piety may thrive, but learning will decay: I would faine aske theſe men at whoſe hands they ſeeke inferior things, as wealth, honour, their dainty fare, their lofty houſes? No doubt but they will ſoone anſwer, that all theſe things they ſeeke at Gods hands. Doe they thinke then that all theſe meaner and ſuperfluous things come from God, & the divine gift of learning from the den of *Pluto*, or the cave of *Mammon*? Certainly never any cleare ſpirit nurſt up from brighter influences with a ſoule inlarg'd to the dimenſions of ſpacious art and high knowledge ever enter'd there but with ſcorn, & thought it ever foule diſdain to make pelf or ambition the reward of his ſtudies, it being the greateſt honor, the greateſt fruit and

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proficiency of learned ſtudies to deſpiſe theſe things. Not liberal ſcience, but illiberal muſt that needs be that mounts in contemplation meerely for money. And what would it avail us to have a hireling Clergy though never ſo learned? For ſuch can have neither true wiſdom nor grace, and then in vain do men truſt in learning, where theſe be wanting. If in leſſe noble and almoſt mechanik arts according to the diſinitions of thoſe Authors, he is not eſteem'd to deſerve the name of a compleat Architect, an excellent Painter, or the like, that beares not a generous mind above the peaſantly regard of wages, and hire; much more muſt we thinke him a moſt imperfect, and incompleate Divine, who is ſo farre from being a contemner of filthy lucre; that his whole divinity is moulded and bred up in the beggarly, and brutiſh hopes of a fat Prebendary, Deanery, or Biſhoprick, which poore and low pitch't deſires, if they doe but mixe with thoſe other heavenly intentions that draw a man to this ſtudy, it is juſtly expected that they ſhould bring forth a baſe born iſſue of Divinity like that of thoſe imperfect, and putrid creatures that receive a crawling life from two moſt unlike procreants the Sun, and mudde. And in matters of Religion, there is not any thing more intollerable, then a learned foole, or a learned Hypocrite, the one is ever coopt up at his empty ſpeculations, a ſot, an ideot for any uſe that mankind can make of him, or elſe ſowing the World with nice, and idle queſtions and with much toyle, and difficulty wading to his auditors up to the eyebrows in deep ſhallows that wet not the inſtep: a plaine unlearned man that lives well by that light which he has, is better, and wiſer, and edifies others more towards a godly and happy life then he: The other is ſtill uſing his ſophiſticated arts and bending all his ſtudies how to make his inſatiate avarice, & ambition ſeem pious, and orthodoxall by painting his lewd and deceitfull principles with a ſmooth, and gloſſy varniſh in

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a doctrinall way to bring about his wickedeſt purpoſes. In ſtead of the great harme therefore that theſe men feare upon the diſſolving of Prelates, what an eaſe, and happineſſe will it be to us, when tempting rewards are taken away, that the cunningeſt and moſt dangerous mercenaries will ceaſe of themſelves to frequent the fold, whom otherwiſe ſcarce all the prayers of the faithfull could have kept back from devouring the flock? But a true Paſtor of Chriſts ſending hath this eſpeciall mark, that for greateſt labours, and greateſt merits in the Church, he requires either nothing, if he could ſo ſubſiſt, or a very common and reaſonable ſupply of humane neceſſaries: Wee cannot therefore doe better then to leave this care of ours to God, he can eaſily ſend labourers into his Harveſt, that ſhall not cry, Give, give, but be contented with a moderate and beſeeming allowance; nor will hee ſuffer true learning to be wanting, where true grace, and our obedience to him abounds: for if he give us to know him aright, and to practice this our knowledge in right eſtabliſht diſcipline, how much more will hee repleniſh us with all abilities in tongues and arts, that may conduce to his glory, and our good? He can ſtirre up rich Fathers to beſtow exquiſite education upon their Children, and ſo dedicate them to the ſervice of the Goſpell; he can make the ſons of Nobles his Miniſters, and Princes to be his Nazarites; for certainely there is no imployment more honourable, more worthy to take up a great ſpirit, more requiring a generous and free nurture, then to be the meſſenger, and Herald of heavenly truth from God to man, and by the faithfull worke of holy doctrine, to procreate a number of faithfull men, making a kind of creation like to Gods, by infuſing his ſpirit and likeneſſe into them, to their ſalvation, as God did into him; ariſing to what climat ſo ever he turne him, like that Sun of righteouſneſſe that ſent him, with healing in his wings, and new light

light to break in upon the chill and gloomy hearts of his hearers, raiſing out of darkſome barrenneſſe a delicious, and fragrant Spring of ſaving knowledge, and good workes. Can a man thus imployd, find himſelfe diſcontented, or diſhonour'd for want of admittance to have a pragmaticall voyce at Seſſions, and Jayle deliveries? or becauſe hee may not as a Judge ſit out the wrangling noyſe of litigious Courts to ſhreeve the purſes of unconfeſſing and unmortify'd ſinners, and not their ſoules, or be diſcourag'd though men call him not Lord, when as the due performance of his office would gaine him even from Lords and Princes, the voluntary title of Father? would he tugge for a Barony to ſit and vote in Parliament, knowing that no man can take from him the gift of wiſedome, and ſound doctrine which leaves him free, though not to be a member, yet a teacher, and perſwader of the Parliament? and in all wiſe apprehenſions the perſwaſive power in man to win others to goodneſſe by inſtruction is greater, and more divine, then the compulſive power to reſtraine men from being evill by terrour of the Law; and therefore Chriſt left *Moſes* to be the Law-giver, but himſelfe came downe amongſt us to bee a teacher, with which office his heavenly wiſedome was ſo well pleas'd, as that he was angry with thoſe that would have put a piece of temporall judicature into his hands, diſclaiming that he had any commiſſion from above for ſuch matters.

Such a high calling therefore as this, ſends not for thoſe droſſy ſpirits that need the lure, and whiſtle of earthly preferment, like thoſe animals that fetch, and carry for a morſell, no. She can find ſuch as therefore ſtudy her precepts, becauſe ſhe teaches to deſpiſe preferment. And let not thoſe wretched Fathers thinke they ſhall impoveriſh the Church of willing, and able ſupply, though they keep back their ſordid ſperm begotten in the luſtineſſe of their avarice, and turne them to their

malting-kils, rather let them take heed what leſſons they inſtill into that lump of fleſh which they are the cauſe of, leſt, thinking to offer him as a preſent to God, they diſh him out for the Devill. Let the novice learne firſt to renounce the world, and ſo give himſelfe to God, and not therefore give himſelfe to God, that hee may cloſe the better with the World, like that falſe Shepheard *Palinode* in the Eclogue of *May*, under whom the Poet lively perſonates our Prelates, whoſe whole life is a recantation of their paſtorall vow, and whoſe profeſſion to forſake the World, as they uſe the matter, boggs them deeper into the world: Thoſe our admired *Spencer* inveighs againſt, not without ſome preſage of theſe reforming times.

The time was once, and may again returne
(For oft may happen that hath been before)
When Shepheards had none inheritance
Ne of land, nor fee in ſufferance,
But what might ariſe of the bare ſheep,
(Were it more or leſſe) which they did keep.
Well ywis was it with Shepheards tho.
Nought having, naught feared they to forgoe
For Pan *himſelfe was their inheritance*
And little them ſerved for their maintenance,
The Shepheards God ſo well them guided,
That of naught they were unprovided
Butter enough, honey, milk, and whey,
And their flock fleeces them to array.
But trade of Time, and long proſperity
(That nurſe of vice, this of inſolency)
Lulled the Shepheards in ſuch ſecurity
That not content with loyall obeyſance
Some gan to gape for greedy governance,
And match themſelves with mighty potentates
Lovers of Lordſhips, and troublers of States.

Tho

Tho gan Shepheards Swaines to looke aloft
And leave to live hard, and learne to lig ſoft.
Tho under colour of Shepheards ſome while
There crept in wolves full of fraud and guile
That often devoured their owne Sheep,
And often the Shepheard that did them keepe,
This was the firſt ſource of ſhepheards ſorrow
That now nill be quit with bale, nor borrow.

By all this wee may conjecture, how little wee neede feare that the unguilding of our Prelates will prove the woodening of our Prieſts. In the meane while, let no man carry in his head either ſuch narrow, or ſuch evill eyes, as not to looke upon the Churches of *Belgia* and *Helvetia*, and that envied city *Geneva*: where in the Chriſtian world doth learning more flouriſh than in theſe places? Not among your beloved Jeſuits, nor their favourers, though you take all the Prelates into the number, and inſtance in what kinde of learning you pleaſe. And how in *England* all noble ſciences attending upon the traine of Chriſtian doctrine, may flouriſh more than ever; and how the able profeſſors of every Art may with ample ſtipends be honeſtly provided; And finally, how there may be better care had that their hearers may benefit by them, and all this without the Prelates, the courſes are ſo many and ſo eaſie, that I ſhall paſſe them over.

Remon. It is God that makes the Biſhop, the King that gives the Biſhopricke, What can you ſay to this? *Sect.* 14. *P.* 129.

Anſw. What you ſhall not long ſtay for: we ſay it is God that makes a Biſhop, and the Devill that makes him take a prelaticall Biſhoprick; as for the Kings gift, regall bounty may be excuſable in giving, where the Biſhops covetouſneſſe is damnable in taking.

Remon. Many eminent Divines of the Churches abroad have earneſtly wiſh'd themſelves in our condition. *P.* 137.

Answ. I cannot blame them, they were not onely eminent, but supereminent Divines, and for stomach much like to *Pompey* the great, that could indure no equall.

P. 139. *Remon.* The Babylonian note sounds well in your ears, Downe with it, downe with it even to the ground.

Answ. You mistake the matter, it was the Edomitish note, but change it, and if you be an Angel, cry with the Angell, It is falne, it is falne.

Remon. But the God of Heav'n will, we hope, vindicate his owne Ordinance so long perpetuated to his Church.

Answ. Goe rather to your God of this world, and see if he can vindicate your Lordships, your temporall and spirituall tyrannies, and all your pelfe: for the God of heav'n is already come downe to vindicate his owne Ordinance from your so long perpetuated usurpation.

Sect. 15. *Pag.* 141. *Remon.* If yet you can blush.

Answ. This is a more Edomitish conceit than the former, and must be silenc'd with a counter quip of the same countrey. So often and so unsavourily has it been repeated, that the Reader may well cry, Downe with it, downe with it for shame. A man would thinke you had eaten over liberally of *Esaus* red porrage, and from thence dreame continually of blushing; or, perhaps, to heighthen your fancy in writing, are wont to sit in your Doctors scarlet, which through your eyes infecting your pregnant imaginative with a red suffusion, begets a continuall thought of blushing That you thus persecute ingenuous men over all your booke, with this one over-tir'd rubricall conceit still of blushing; but if you have no mercy upon them, yet spare your selfe, lest you be jade the good galloway, your owne opiniaster wit, and make the very conceit it selfe blush with spur-galling.

Sect. 16. *P.* 148. *Remon.* The scandalls of our inferiour Ministers I desir'd to have had lesse publique.

Answ. And what your superiour Archbishop or Bishops?

ſhops? O forbid to have it told in *Gath*! ſay you. O dauber! and therefore remove not impieties from Iſrael. *Conſtantine* might have done more juſtly to have puniſh'd thoſe Clergicall faults which he could not conceale, than to leave them unpuniſh'd, that they might remaine conceal'd: better had it beene for him that the heathen had heard the fame of his juſtice, than of his wilfull connivence and partiality; and ſo the name of God and his truth had been leſſe blaſphem'd among his enemies, and the Clergie amended, which daily by this impunitie grew worſe and worſe. But, O to publiſh it in the ſtreetes of *Aſcalon*! Sure ſome colonie of Puritans have taken *Aſcalon* from the *Turke* lately, that the Remonſtrant is ſo afraid of *Aſcalon*. The Papiſts we know condole yee, and neither *Conſtantinople*, nor your neighbors of *Marocco* trouble you. What other *Aſcalon* can you allude to?

Remon. What a death it is to thinke of the ſport and advantage theſe watchfull enemies, theſe oppoſite ſpectators will be ſure to make of our ſinne and ſhame? *Remonſtrance. Pag.* 37.

Anſw. This is but to fling and ſtrugle under the inevitable net of God, that now begins to inviron you round.

Remon. No one Clergie in the whole Chriſtian world yeelds ſo many eminent ſchollers, learned preachers, grave, holy and accompliſh'd Divines as this Church of *England* doth at this day. *Remonſtrance. Pag.* 38.

Anſw. Ha, ha, ha.

Remon. And long, and ever may it thus flouriſh.

Anſw. O peſtilent imprecation! flouriſh as it does at this day in the Prelates?

Remon. But oh forbid to have it told in *Gath*!

Anſw. Forbid him rather, Sacred Parliament, to violate the ſenſe of Scripture, and turne that which is ſpoken of the afflictions of the Church under her pagan enemies to a pargetted concealment of thoſe prelatical crying ſins; for from theſe is profaneneſſe gone forth into all the land; they have hid their eyes from the Sabbaths of the Lord;

they have fed themſelves, and not their flocks, with force and cruelty have they ruled over Gods people: They have fed his ſheep (contrary to that which Saint *Peter* writes) not of a ready mind, but for filthy lucre, not as examples to the flock, but as being Lords over Gods heritage; and yet this Dauber would daub ſtill with his untempered Morter: But hearken what God ſayes by the Prophet *Ezekiel*, Say unto them that daub this wall with untempered Morter, that it ſhall fall, there ſhall be an overflowing ſhower, and yee O great haillſtones ſhall fall, and a ſtormy wind ſhall rend it, and I will ſay unto you, the wall is no more, neither they that daubt it.

1. Pet. 1. 5.

Ezek. 13.

P. 149. *Remon.* Whether of us ſhall give a better account of our charity to the God of peace, I appeale?

Anſw. Your charity is much to your fellow offendors, but nothing to the numberleſſe ſoules that have beene loſt by their falſe feeding; uſe not therefore ſo ſillily the name of Charity as moſt commonly you doe, and the peacefull attribute of God to a prepoſterous end.

Sect. 17. *Remon.* In the next Section, like ill bred ſons you ſpit in the face of your Mother the Church of *England*.

Anſw. What ſhould we doe or ſay to this *Remonſtrant*? that by his idle, and ſhallow reaſonings ſeemes to have been converſant in no Divinity, but that which is colourable to uphold Biſhopricks. Wee acknowledge, and believe the Catholick reformed Church, and if any man be diſpos'd to uſe a trope or figure, as Saint *Paul* once did in calling her the common Mother of us all, let him doe as his owne rethorick ſhall perſwade him. But therefore we muſt needs have a mother, and if the Catholick Church onely be, and muſt be ſhe, let all Genealogie tell us if it can, what we muſt call the Church of *England*, unleſſe we ſhall make every Engliſh Proteſtant a kind of poeticall *Bacchus*, to have two Mothers: but marke Readers, the crafty ſcope of theſe Prelates

lates, they endeavour to impreſſe deeply into weak, and ſuperſtitious fancies the awfull notion of a mother, that hereby they might cheat them into a blind and implicite obedience to whatſoever they ſhall decree, or think fit. And if we come to aske a reaſon of ought from our deare mother, ſhe's inviſible, under the lock and key of the Prelates her ſpirituall adulterers, they onely are the intermuntio's or the go-betweens of this trim devis'd mummery: whatſoever they ſay ſhe ſayes, muſt be a deadly ſin of diſobedience not to beleeve. So that we who by Gods ſpeciall grace have ſhak'n off the ſervitude of a great male Tyrant, our pretended Father the Pope, ſhould now, if we be not betimes aware of theſe wily teachers, ſink under the ſlavery of a Female notion, the cloudy conception of a demy-Iland mother, and while we think to be obedient ſonnes, ſhould make our ſelves rather the Baſtards, or the Centaurs of their ſpirituall fornications.

Remon. Take heed of the Ravens of the vally.

Anſw. The Ravens wee are to take heede on are your ſelves, that would peck out the eyes of all knowing Chriſtians.

Remon. Sit you merry Brethren.

Anſw. So we ſhall when the furies of Prelaticall conſciences will not give them leave to doe ſo.

Queries. Whether they would not jeopard their eares rather, &c. *Sect.* 18. *P.* 160.

Anſw. A puniſhment that awaites the merits of your bold accomplices for the lopping, and ſtigmatizing of ſo many free borne Chriſtians.

Remon. Whether the profeſſed ſlovenlineſſe in Gods ſervice, &c. *P.* 161.

Anſw. We have heard of *Aaron* and his linten Amice, but thoſe dayes are paſt; and for your Prieſt under the Goſpell that thinks himſelfe the purer, or the cleanlier in his office for his new waſht Surpleſſe, we eſteem him

for,

for ſanctitie little better than *Apollonius Thyaneus* in his white frocke, or the Prieſt of *Iſis* in his lawne ſleeves, and they may all for holineſſe lie together in the ſuds.

Remon. Whether it were not moſt lawfull and juſt to puniſh your preſumption and diſobedience.

Anſw. The puniſhing of that which you call our preſumption and diſobedience lies not now within the execution of your fangs, the merciſull God above and our juſt Parliament will deliver us from your *Epheſian* beaſts, your cruell *Nimrods*, with whom we ſhall be ever feareleſſe to encounter.

Remon. God give you wiſdome to ſee the truth, and grace to follow it.

Anſw. I wiſh the like to all thoſe that reſiſt not the holy Ghoſt, for of ſuch God commands *Jeremie*, ſaying, Pray not thou for them, neither lift up cry or prayer for them, neither make interceſſion to me, for I will not hear thee; and of ſuch Saint *John* ſaith, He that bids them God ſpeed, is partaker of their evill deeds.

To the Poſtſcript.

Remon. A goodly Paſquin borrow'd for a great part out of *Sions* plea, or the breviate conſiſting of a rhapſody of hiſtories.

Anſw. How wittily you tell us what your wonted courſe is upon the like occaſion: the collection was taken, be it knowne to you, from as authentique authors in this kinde, as any in a Biſhops library; and the collector of it ſayes moreover, that if the like occaſion come againe, hee ſhall leſſe need the help of breviates, or hiſtoricall rhapſodies, than your reverence to eek out your ſermonings ſhall need repaire to *Poſtills*, or *Polianthea's*.

P. 164. *Remon.* They were Biſhops you ſay, true, but they were Popiſh Biſhops.

Anſw. Since you would bind us to your juriſdiction by their Canon-law, ſince you would inforce upon us the old riffe-raffe of *Sarum*, and other monaſticall reliques, ſince

ſince you live upon their unjuſt purchaſes, alleage their authorities, boaſt of their ſucceſſion, walke in their ſteps, their pride, their titles, their covetouſneſſe, their perſecuting of Gods people, ſince you diſclaime their actions, and build their ſepulchres, it is moſt juſt, that all their faults ſhould be imputed to yee, and their iniquities viſited upon yee.

Remon. Could yee ſee no Colleges, no Hoſpitals built? *P.* 166.

Anſw. At that *primêro* of piety the Pope and Cardinals are the better gameſters, and will cogge a Die into heav'n before you.

Remon. No Churches re-edified?

Anſw. Yes, more Churches then ſoules.

Remon. No learned volumes writ?

Anſw. So did the miſcreant Biſhop of *Spalatto* write learned volumes againſt the Pope, and run to *Rome* when he had done, yee write them in your cloſets, and unwrite them in your Courts, hot Volumiſts and cold Biſhops: a ſwaſhbuckler againſt the Pope, and a dormouſe againſt the Devil, while the whole Dioceſſe be ſown with tares, and none to reſiſt the enemy, but ſuch as let him in at the poſterne, a rare ſuperintendent at *Rome*, and a cipher at home, Hypocrites, the Goſpell faithfully preach'd to the poore, the deſolate pariſhes viſited and duely fed, loyterers throwne out, wolves driven from the fold, had beene a better confutation of the Pope and Maſſe, than whole Hecatombes of controverſies, and all this careering with ſpeare in reſt and thundering upon the ſteele cap of *Baronius* or *Bellarmine*.

Remon. No ſeduced perſons reclaim'd?

Anſw. More reclaimed perſons ſeduc'd.

Remon. No hoſpitality kept?

Anſw. Bacchanalia's good ſtore in every Biſhops family, and good gleeking.

Remon. No great offenders puniſh'd?

Anſw. The trophies of your high Commiſſion are renown'd.

Remon. No good offices done for the publique?

Answ. Yes, the good office of reducing monarchie to tyrannie, of breaking pacifications, and calumniating the people to the King.

Remon. No care of the peace of the Church?

Answ. No, nor of the land, witnesse the two armies in the North that now lies plunder'd, and over-run by a liturgie.

Remon. No diligence in preaching?

Answ. Scarce any preaching at all.

Remon. No holinesse in living?

Answ. No.

Remon. Truely brethren I can say no more, but that the fault is in your eyes.

Answ. If you can say no more than this, you were a proper Remonstrant to stand up for the whole tribe.

Remon. Wipe them, and looke better.

Answ. Wipe your fat corpulencies out of our light.

Remon. Yea, I beseech God to open them rather that they may see good.

Answ. If you meane good Prelates, let be your prayer, aske not impossibilities.

Remon. As for that proverb, the Bishops foot hath been in it, it were more fit for a *Scurra* in *Trivio*, or some Ribald upon an Ale-bench.

Answ. The fitter for them then of whom it was meant.

P. 167. *Remon.* I doubt not but they will say, the Bishops foot hath been in your booke, for I am sure it is quite spoil'd by this just confutation; for your proverb, *Sapit Ollam.*

Answ. Spoyld quoth ye? indeed it is so spoyld, as a good song is spoyld by a lewd singer, or as the saying is, God sends meat, but the Cooks worke their wills; in that sense we grant your Bishops foot may have spoyld it, and made it *Sapere ollam*, if not *Sapere aulam*, which is the same in old Latin, and perhaps in plaine English. For certaine your confutation hath atchiev'd nothing a-

gainst

gainſt it, and left nothing upon it, but a foule taſte of your skillet ſoot, and a more perfect and diſtinguiſhable odour of your ſocks, then of your night-cap. And how the Biſhop ſhould confute a book with his foot, unleſſe his braines were dropt into his great toe, I cannot meet with any man that can reſolve me, onely they tell me that certainly ſuch a confutation muſt needs be goutie. So much for the Biſhops foot.

Remon. You tell us of *Bonners* broth, it is the faſhion in ſome countries to ſend in their Keal in the laſt ſervice, and this it ſeemes, is the manner amongſt our Smectimnuans.

Anſw. Your latter ſervice at the high Altar you mean; but ſoft Sir, the feaſt was but begun, the broth was your owne, you have been inviting the Land to it this foure-ſcore yeares, and ſo long we have been your ſlaves to ſerve it up for you, much againſt our wils, we know you have the Beefe to it, ready in your Kitchins, we are ſure it was almoſt ſod before this Parliament begun; what direction you have given ſince to your Cooks to ſet it by in the Pantry till ſome fitter time, we know not, and therefore your deare jeſt is loſt; this broth was but your firſt ſervice: Alas Sir, why doe you delude your gueſts? Why doe not thoſe goodly Flanks and Briskets march up in your ſtately chargers? doubtleſſe, if need be, the Pope that owes you for mollifying the matter ſo well with him, and making him a true Church, will furniſh you with all the fat Oxen of *Italy*.

Remon. Learned, and worthy Doctor *Moulin* ſhall tell them.

Anſw. Moulin ſayes in his booke of the calling of Paſtors, that becauſe Biſhops were the reformers of the Engliſh Church, therefore they were left remaining: This argument is but of ſmall force to keepe you in your Cathedrals. For firſt it may be deny'd that Biſhops were our firſt Reformers, for *Wickliffe* was before them, and

his egregious labours are not to be neglected, beſides our Biſhops were in this worke but the diſciples of Prieſts, and began the reformation before they were Biſhops: But what though *Luther* and other Monks were the reformers of other places; does it follow therefore that Monks ought to continue? No, though *Luther* had tanght ſo: and laſtly, *Moulins* argument directly makes againſt you, for if there be nothing in it, but this, Biſhops were left remaining becauſe they were the reformers of the Church, by as good a conſequence therefore they are now to be remov'd, becauſe they have been the moſt certaine deformers and ruiners of the Church. Thus you ſee how little it availes you to take Sanctuary among thoſe Churches which in the generall ſcope of your actions formerly you have diſregarded, and deſpis'd, however your faire words would now ſmooth it over otherwiſe.

P. 168. *Remon.* Our Biſhops ſome whereof being crown'd with Martyrdome, ſubſcrib'd the Goſpell with their blood.

Anſw. You boaſt much of Martyrs to uphold your Epiſcopacy, but if you would call to minde what *Euſebius* in his 5. l. recites from *Apolinarius* of *Hierapolis*, you ſhould then heare it eſteem'd no other then an old hereticall argument, to prove a poſition true, becauſe ſome that held it were martyrs: this was that wich gave boldneſſe to the *Marcionists*, and *Cataphryges* to avouch their impious hereſies for pious doctrine, becauſe they could reckon many Martyrs of their ſect, and when they were confuted in other points, this was ever their laſt and ſtouteſt plea.

Remon. In the mean time I beſeech the God of Heaven to humble you.

Anſw. We ſhall beſeech the ſame God to give you a more profitable, and pertinent humiliation, then yet you know, and a leſſe miſtaken charitableneſſe, with that peace which you have hitherto ſo perverſely miſaffected.

FINIS.

12.

The Petition and Articles or ſeverall Charge exhibited in *Parliament* againſt *Edward Finch* Vicar of *Chriſts Church* in *London*, and brother to Sir *John Finch*, late *Lord Keeper*, now a Fugitive for fear of this preſent *Parliament*, 1641.

Therefore the ſin of the young men was very great before the Lord, for men abhorred the offerings of the Lord. 1 Sam. 2. 17.

Thus ſaith the Lord, I come againſt the Shepheards, and will require my Sheep at their hands, and cauſe them to ceaſe from feeding the Sheep; neither ſhall the Shepheards feed themſelves any more, for I will deliver my Sheep from their mouthes, and they ſhall no more devour them. Ezek. 34. 10.



LONDON,
Sould by *R. Harford* at the Signe of the *Bible* in *Queens-head Alley* in *Paternoſter-row*. 1641.

TO THE HONORABLE THE KNIGHTS, CITIZENS AND BVRGESSES OF the *Commons* Houſe of *Parliament*.

The humble Petition of the Pariſhioners of the Pariſh of *Chriſts Church*, in *London*, Moſt humbly ſheweth,

THat Maſter *Edward Finch*, Vicar of the ſaid Pariſh, having ſet up their Communion Table Altar-wiſe, doth there adminiſter the Sacrament, cauſing all the Communicants to come to the Railes or Formes, and uſeth frequent and unreaſonable bowings before the ſaid Table, in his approach unto it, and returne from it.

That he is of evill and ſcandalous life and converſation, not regarding himſelfe to inſtruct the Petitioners ſoules, and hindring them alſo of ſuch helpes as therein they would otherwiſe have, and exacts of them unlawfull and unreaſonable Fees and ſummes of money, as by the annexed Articles may appear,

That the Petitioners are troubled in the ſaid Church with ſinging, Organs, and other Inſtruments of Muſicke, not underſtood by them, whereby they are greatly diſtracted in the Service of God, the ſame being altogether unprofitable, and no way tending to their ſpirituall edification.

They moſt humbly pray that your Honours will be pleaſed to take the Premiſſes into your grave conſideration, and to grant unto them, ſuch relief therein, as to your great wiſdomes ſhall ſeem meet.

And they ſhall dayly pray, &c.

The Articles mentioned in the annexed Petition, againſt Maſter *Edward Finch* Vicar of *Chriſts Church*, in *London*.

FIrſt, that the ſaid Maſter Finch *is very officious and obſervant in worſhipping the great Idoll, lately erected in the ſaid Church, viz. the Altar.*

2. *That he exacteth ſometimes twenty ſhillings a piece, and many times more, for funerall Sermons, himſelfe ſeldom preaching any of them, and affirmeth his Pulpit to be his Shop, and therefore muſt improve it to the utmoſt.*

3. *That he is very careleſſe and negligent in executing his Paſtorall duty, having appeared ſcarce twice in twelve moneths to officiate the ſame, nay not once in a year.*

4. *That he ordinarily preacheth in his Surplice.*

5. *That he alſo weareth his Surplice in going the perambulations of the Pariſh.*

6. *That he hath not for many yeares beene reſident in the Pariſh, but lets to farme his Vicaridge-houſe.*

7. *That*

7. That he maketh no conſcience of Oathes, but is a frequent violater of Gods holy Name, by often ſwearing thereby, with fearfull and horrid Imprecations, and Execrations, as was moſt abundantly proved.

8. That he is a common haunter of Taverns, and Alehouſes, and is often and openly drunke.

9. That he hath exacted exceſſive Fees, as ten ſhillings for a Chriſtening.

10. That before he will performe his duty in Burials, and upon other occaſions he will have his lawleſſe and unconſcionable demands ſatiſfied, whereof ſome of the Petitioners have complained to the Dioceſan, but it ſeemes his correction was gentle, for no amendment hath followed.

11. That he hath demanded and taken for Burials of Pariſhioners, ten and twelve pounds a piece, and hath ſhut, or cauſed to be ſhut up the Church doores, and not ſuffered the ground to be broken for Pariſhioners, untill his undue exactions have been ſatiſfied.

12. That he hath adminiſtred the Communion to a dying woman, when he was ſo drunke, that he forgot the Service, failed in rehearſing the Lords prayer, and at his departure was not able to returne to his place of abode without leading.

13. That at the ſame time he cauſed all preſent with the ſaid woman to depart the roome, and then enjoyned the ſicke party to confeſſe unto him all her ſecret ſinnes.

14. That being ſo alone with the ſaid woman, he demeaned himſelfe ſo uncivilly, and uſed ſuch unſeemly geſtures towards her, that ſhe was faine to cry out for her husband to come in.

15. That afterwards for performance of this good ſervice about the ſaid woman, he ſent for a Fee of three ſhillings four pence.

16. That November 5. 1639. he would ſuffer no Sermon

to be preached, unleſſe out of the Collection for the Poor he might have a Fee of thirteen ſhillings and four pence, but finding the Collection to be ſmall, he took ten ſhillings.

17. *That this laſt* November 5. 1640. *he would neither preach himſelfe, nor ſuffer any other to preach.*

18. *That he and his wife having for many yeares lived aſunder with much obloquie, he keepeth company with divers women ſuſpected of incontinency.*

19. *That he hath ſince his being Vicar of the ſaid Pariſh much oppoſed the Lecture, which without intermiſſion hath for many yeares been continued in the Weſt end of the ſaid Church, called the Old or Lower Church, (early in the morning on the Lords day) not ſuffering any one to preach the ſame, unleſſe he the ſaid Vicar might have extraordinary hire for permitting of it,* viz. *about fourty pounds at one time, and twenty pounds at another time, and divers other ſummes at other ſeverall times, and at this preſent twenty pounds a year, and yet not contented therewith, he threatens to arreſt the preſent Lecturer, unleſſe he may have his unjuſt demands ſatiſfied.*

20. *That he deteineth and keepeth away divers bookes belonging and appertaining to the ſaid Church.*

21. *That many times in receiving his owne exacted Fees for Burials, he hath alſo received Duties due to the Church wardens for the uſe of the Poor of the ſaid Pariſh, and deteined them to his owne uſe.*

The prooſes of ſuch of the foreſaid Articles as were more fully and largely opened in Parliament by ſeverall witneſſes, follow here.

TO the firſt Article concerning his frequent and moſt lowly bowing to his Idol-altar, (ſet up by himſelfe and with his owne hands in a moſt proud and inſolent manner)

ner) both at his approaches to it, departure from it, and paſſing by it, there was proof much more than enough to to teſtifie and clear it.

To the Articles of his exacting unjuſt and exceſſive Fees for Burials; it was proved, that he at one time exacted, would have, and had before hand five pounds for a Sermon, at the Funerall of one Maſter *How*, an ancient Pariſhioner; but Maſter *Finch* hearing that there were gloves given to divers, ſent preſently for gloves for himſelfe and his man, juſt about the time that the Corps was going to Church, but becauſe there was none left, he was promiſed to have them the next morning, yet notwithſtanding becauſe he had them not at that preſent, he cauſed the Church doores to be ſhut up, made the Corps and people ſtand a great while in the ſtreet, at laſt letting them into the Church, yet diſappointed them of their Sermon, and yet kept the five pounds to himſelfe, without reſtitution of any part thereof.

It was further teſtified by another Pariſhioner who was made Executor to one Maſter *Darneton*, a young man in the Pariſh, who upon his Death-bed deſired that Doctour *Holdſworth* ſhould make his Funerall-Sermon, and to avoid all differences, the Deceaſed very frankly gave M. *Finch* a legacy of fourty ſhillings, and a mourning Gowne, conditionally, that he would give way for Doctour *Holdſworth* to preach, but Maſter *Finch* not content with what the Deceaſed left him in his will, he afterward underſtanding that the Doctour had five pounds, and a mourning Gowne left him as a Legacy, and his Legacy was not ſo much; he again ſends for the Executor, and demands of him, what he would give him to let *Holdſworth* preach, as for the fourty

ſhillings

ſhillings legacy, that he ſhould not hinder him of, but now he came upon new tearmes, to know what he would give him, for he ſaw no reaſon but he ſhould have as much to give way as the other had for preaching, for the Pulpit was his; ſo that he did enforce the Executor to keep the Corps from *Monday* till *Saturday*, before it could be buried, by reaſon of Maſter *Finch* his unreaſonable demands, for he told this Executor, and others, that had the like occaſions with Maſter *Finch*, as was then teſtified, *That his Pulpit was his Shop, whereby he got his living, and that he muſt improve his Shop to the utmoſt advantage, as well as they did theirs:* and further ſaying, *That no* Holdſworth *ſhould come into his Pulpit, to eat the bread out of his mouth, for what was* Holdſworth *more than he?* ſo that in concluſion, he did cauſe the ſaid Executor to diſburſe, to give him ſatisfaction, to the value of thirteen pounds five ſhillings ſix pence, moſt of it in money, and the reſt in linnen cloth, and notwithſtanding the ſaid Maſter *Finch* performed no office at the funerall himſelfe, but ſpent his time in the Taverne at the ſame time, when the funerall was performed: and this was proved to be his uſuall manner, to get his firſt demands fully into his hands, and then by one tricke or another to come over them againfor a new ſupply, or elſe there ſhould be no ground broke nor Church-doores opened. Theſe inſtances were thought ſufficient for the proof of this Charge though the Pariſhioners had divers more notorious prankes of his of this kinde, and were then and there ready prepared with witneſſes to have teſtified them all.

To the Articles concerning his ſuperſtitious affection to the Surplice and other Popiſh practiſes, it was teſtified (and further could have been proved than was deſired or could by time be permitted) that he uſually preached in his

Surplice

Surplice, wore it when he went about the Pariſh in the annuall perambulation, through the ſtreets, and was ſo Popiſhly affected and addicted to it, that even ſince his lying under the juſt condemnation of theſe things, he refuſed, on laſt *Aſcenſion day*, 1641. to accompany the Pariſhioners in their Perambulation, becauſe they would not ſuffer him to wear the Surplice, and reade the *Epiſtles* and *Goſpels* at the ſtinted places and corners of the ſtreets, as formerly. And that he never read or pronounced the Name *Ieſus* in either of the *Sacraments*, *Epiſtles*, or *Goſpels*, or in *Sermons* or *Prayers*, (though then on his knees) but he moſt conſtantly ducked lowly at it; and in his Canonicall prayer, before his Homilies, (for all his preaching was continually a meer reading out of a written book) he familiarly uſed to praiſe God for the Saints departed, but eſpecially for the Virgin *Mary* the Mother of God.

As for the Article touching his drunkenneſſe, beſides his accuſtomed practiſe of that beaſtly ſin, at other ordinary times; it was teſtified by very good witneſſe, that hath ſeen him drunke on the Lords day, and at another time, twice drunke in one and the ſame Lords day; firſt in the morning, and then laid to ſleep, and drunke again before night. Alſo another Pariſhioner being employed to take order for the buriall of a friend of his in the ſaid Pariſh, for which Maſter *Finch* (as his cuſtome was) would have his money before hand, which he accordingly received, being 3 pounds, 13 s. upon the payment whereof, the ſaid Pariſhioner demanded an acquittance, but Maſter *Finch* and his man were ſo drunke that they could not write, ſo that the party was fain to call witneſſe that it was paid, and very needfull too, for the next day Maſter *Finch* ſent his man to demand the ſame money again, who anſwered, he had paid it already the day before, and would not pay it twice. Some few dayes after the Church-wardens came to the Pariſhioner for their Duties,

which Maſter *Finch* had received in the former ſum, but Maſter *Finch* would not pay them any.

It was further alſo teſtified to full ſatisfaction of the Parliament, that he was ſo drunke when he was fetcht from a Taverne to give the Sacrament to a dying woman, that he was fain to be led by the arme to the houſe, that there he was not able to pronounce the Lords Prayer, but was out twice or thrice in ſaying it, that he was not able to riſe off from his knees without helpe, nor being up to ſit downe; that he delivered the Elements without Conſecration; And alſo deſiring the people to go forth of the room, he came to the dying woman, to whom uſing many unfit geſtures, and ſtroaking her cheekes, he ſaid, *That if ſhe would confeſſe to him all her ſecret ſinnes, then he would love her.* The woman thereupon, calling out as loud as ſhe could for ſome to come in, they found her much troubled in minde, and unſatisfied, by reaſon of Maſter *Finch* his ill carriage and behaviour, and therefore deſired that the Sacrament might be given her again by ſome other Miniſter, but ſhe died before it was effected; and Maſter *Finch* was fain to be led to the next Alehouſe (as he deſired) where he lay all that night, and the next morning this wretched man was ſo ſhameleſſe, as to ſend for a fee of three ſhillings four pence for that his moſt wicked and abominable ſervice.

As for his Sermons on *November* 5 the Popiſh *Powder-plot*, it was teſtified alſo, that one year he would permit no Sermon at all. Another year he would permit none unleſſe he might have a ſhare of thirteen ſhillings four pence out of the Collection for the Poor, which being but ſmall, he took ten ſhillings for his owne uſe. Another year he preacht himſelfe, and in his Sermon (as it was fully proved) he ſaid words to this effect, *That the Plotters in that buſineſſe were but a few malecontent perſons, and that they deſired at their death, that this Act might be forgotten,*

ten, and he thanked God it was so almoſt, and he hoped it would be quite forgotten.

It was alſo teſtified that for the Sermons at ſeven of the clocke, on Sabbath day mornings in the Lower Church, he had of the Pariſh fourty pounds to let Maſter *Davis* come in, and about fifty five pounds when Maſter *Brocket* came in, beſides other ſummes at other times.

To the Article touching his incontinency, it was teſtified by the Coachman that carried him and two others of his deboiſt Comrades of his owne Coat and condition, together with three women to *Hamerſmith*, where being arrived in an houſe fit for their intentions, every one choſe his woman, and Maſter *Finch* his mate (as the witneſſe delivered it) being the fatteſt of the three, and this Coachman being called up into the room unto them, ſaw them all uſe theſe women, in his preſence, with moſt vile and obſcene geſtures, upon beds, even to the utmoſt of what hands could do under their clothes, but farther he could not teſtifie, for they had time enough in his abſence; but bringing them backe again late into *London*, he ſet them downe at *Newgate*, where he left them altogether plotting what excuſe the women ſhould uſe to their husbands, and it was reſolved, that one muſt ſay, ſhe had been at a womans labour, another had been to ſee a friend that was ſicke, &c.

It was alſo teſtified, that he was a conſtant frequenter of the company of two mens wives, after a moſt familiar manner, both in City and Countrey journies, namely one Miſtris *Valentine* at the *Chequer* at *Dowgate*, and one Miſtris *Stevenſon* at *Chriſts Hoſpitall*, and that he alone was ſeen at *Barnet* in their two companies onely, comming out of an Inne in a Coach. Alſo that one night, Maſter *Finch* his wife (from whom he hath wilfully lived apart theſe ſeven yeares, whoſe company he could not abide) comming to the ſaid *Stevenſons* houſe in *Chriſts Hoſpitall*

aforesaid (where also was his frequent rendevous day and night) to aske her husband for some maintenance for her selfe and children, he most furiously and desperately drew his knife at her, whereat she ran out of the house, and he after her with his knife in his hand, but she having recovered the Cloister, he, it seemes, beat her downe forward, threw his knife at her, and there she was found on the ground, crying out for helpe, her hat beaten off from her head, and her hair all about her eares; whereat, he running in again, she was forced thus to depart for the present.

It was also testified, that a Kinswoman of Mistris *Valentines* comming to see her at the Chequer aforesaid, and M. *Finch* being there came to her, used many flattering words and complements to her, and taking her at advantage, in a private room, perswaded her to lie with him, which she refusing, he still persisted in this his wicked and lustfull desire, and at last shewed her what was most shamefull to be seen or spoken of, and would by violence have had the use of her body, which she still vehemently refusing, and he perceiving that she would call out for helpe against him (as she told him she would, if he would not forbear) he opened the door and called for a Chamber-pot, by which meanes the door being opened, she ran out from him, and comming out of the room, he affirmed and swore to Mistris *Valentine*, *That this Puritan slut he could not convert her*. About two yeares after this also, the said party going again to see her kinswoman Mistris *Valentine*, there she met Master *Finch* again, who after many flattering complements, told her that if she would love him, he would make her a Lady; and Mistris *Valentine* her good Cousin said thereupon to her, That he might well do it, for he was very likely to be made a Bishop: this was testified by the said Kinswoman her selfe publikely in the *House of Commons*, to the great admiration of all then present that heard it.

It was further teſtified againſt him, that being in company he ſhould affirme and ſay, *This point of Doctrine, I have preacht and will preach it, and that to all eternity, that that man which hath a handſom woman to his wife, and he were jealous without a cauſe, that it was lawfull for her to make him a Cuckold, and rather than he ſhouldnot be made one, he would ride an hundred miles to do it himſelfe.*

It was alſo teſtified by another Pariſhioner that he frequented an houſe in *Chriſts Church* Pariſh, where two Siſters lived, married women, both very comely for perſon, but not without great cauſe ſtrongly ſuſpected of incontinency; who for their misbehaviours were forced to ſhift their dwelling from Pariſh to Pariſh. And one of theſe women dying a while after in another Pariſh, ſhe was ſo rotten with the foul diſeaſe, and loathſom, that every one that knew thereof was afraid to come nigh her; and ſhe her ſelfe was not aſhamed to tell thereof. And (it is reported) that when ſhe was coffened, her necke was ſo rotten and periſhed with the ſaid diſeaſe, that her head fell off from her body.

It was yet farther teſtified by the Porter of *Chriſts Hoſpitall*, that in the time of Maſter *Finch* his lying at Maſter *Stevenſons* houſe, as aforeſaid, the ſaid Porter by his office attending the gates of the *Hoſpitall*, obſerved Maſter *Finch* moſt frequently to go out and come in, at very unſeaſonable houres in the night with the ſaid Maſter *Stevenſons* wife, which the Porter had divers times told Maſter *Stevenſon* himſelfe of, fairly and privately, but no amendment following, and the Porter ſtill being diſquieted, to let in Maſter *Finch*, *&c.* to Maſter *Stevenſons* houſe, one night after, or rather morning, about 2. or 3. of the clocke, he and Miſtris *Stevenſon* comming in, and the Porter thereby much diſcontented to riſe out of his bed at ſuch houres, he began to wrangle and grumble, whereupon words paſſing be-

tween them, and Maſter *Finch* in his ſweet-hearts company eſpecially, impatient to bear them, fell very foul on the ſaid Porter, abuſed him in tearmes, caught him by his beard (which he wore very broad and long, almoſt downe to his girdle) and by violence and rage pulled a great piece off his beard from his chin, whereupon the Porter had him before Sir *Martin Lumley*, then one of the City Juſtices, to binde Maſter *Finch* to his good behaviour, which he was never able to do, nor any elſe, as yet.

Theſe and many mo ſuch like foul and ſcandalous things have been moſt plenteouſly proved againſt the ſaid Maſter *Finch*: and after all, it being demanded what anſwer he could make for all theſe things, he deſired ſome time to make anſwer, and to plead by Counſell, but it was replied, Theſe things were matters of fact, and not of Law; and therefore he knew at preſent whether they were true or no: but he being ſilent, command was to withdraw; ſome other witneſſes were heard alſo, which ſpake to the ſame effect, which for brevity ſake we omit, for if we ſhould preſent you with all his extorted exactions for Burials and Baptizings and other particular enormities of his life, it would fill a volume, for almoſt every one he had to deal with in theſe kindes, in the Pariſh, hath experience what an heavy burden he hath been to the Pariſh.

The whole *Grand Committee* for Religion receiving abundant ſatisfaction in the truth hereof, and all the reſt of the Articles forementioned, accordingly proceeded to an unanimous Vote of his graceleſſe and palpable guilt in them all, and he now lies under the juſt cenſure of the *Houſe*: yet (ſtrange to be ſpoken) this moſt impious and impudent man, like a right atheiſticall ſon of *Belial*, puts on a whores forehead to this day, carries himſelfe moſt proudly and inſolently (as ever before) amongſt the Pariſhioners, officiates when he liſts, in his owne ſhameleſſe perſon, being ſtill very vexatious to them; yea,

committing

committing many of the foreſaid condemned Superſtitions, wicked and drunken practiſes afreſh, without any bluſhing or the leaſt ſigne of relenting: in this caſe much worſe than wicked *Achab*, who though he had ſold himſelfe to worke wickedneſſe, as the Scripture ſayes, yet when the hand of God was on him, and a judgement threatned againſt him, 'tis ſaid, he humbled himſelfe before the Lord: but this moſt wicked and ungodly man, quite void of grace, yea, of common civility, like his brazen-fac'd mother of *Rome*, (one of whoſe bold brats he in heart and practiſe alſo, in a great meaſure ſhewes himſelfe) carries about with him an unbluſhing whores forehead, and jets up and downe with ſtrange arrogancy.

And indeed his moſt unbridled pride hath principally occaſioned the publication of theſe his ſo foul and enormous carriages, and if he be not quite paſt ſhame, it may ſerve a little to pull downe his plumes, and tame his inſolencies. For as yet, like wicked, yet fooliſh *Agag*, he falſly perſwades himſelfe, that the bitterneſſe of ſorrow or ſmart is paſt and gone. But I truſt the Lord will in mercy to his poor and too-too long abuſed Church, ariſe by our Honourable Worthies in Parliament, and have mercy on *Sion*, in the ruine of all her impious and implacable enemies, and all thoſe rotten-hearted, ſcandalous *Baals* Prieſts, and pay them home the juſt wages of their inſufferable iniquities and impieties, who have moſt miſerably overſpread, and almoſt quite poyſoned the whole Kingdom with their Popiſh and prophane abominations; of whom and their juſt reward the Lord himſelfe complaines, and teſtifies againſt them by the Prophet, *Ier.*23.9. *My heart breaketh within me, becauſe of the Prophets all my bones ſhake, &c.* Which may (by lamentable experience to this Kingdom) be properly applied to our wicked Prelates, and their ſcandalous and idolatrous Prieſts; for when ſuch men as theſe have been winkt at,

nay,

nay, countenanced; and on the other hand, such a number of able, heavenly, soul-directing Teachers, for a few indifferent Ceremonies (as the imposers themselves acknowledged they were) shall be suspended, censured, fined, imprisoned, banished, undone, &c. as if power were put into their hands, onely, to pull downe the Throne of Christ, and to advance the Kingdom of Satan.

And who they are, that have been the great Engineers to hinder the flourishing of the Gospel in *England*, (whatsoever their flourishing pretences have been) or if ever it possibly can flourish so long as such stand, let wisdom judge, *Ierem.* 23. 10, 11. *For the Land is full of Adulterers, and because of swearing the Land mournes, the pleasant places are dried up, and their course is evill, and their force is not right. For, both the Prophet and the Priest are prophane; yea, in mine house have I found their wickednesse, saith the Lord.* And again, *verse* 14, 15. *I have seen also, in the Prophets of Ierusalem, an horrible thing; They commit Adultery, and walke in lies; They strengthen also the hands of evill doers, so that none can returne from his wickednesse: for from the Prophets of Ierusalem, is wickednesse gone forth into all the Land. They are all of them unto me as Sodome and the inhabitants thereof as Gomorah. Therefore, thus saith the Lord of Hosts concerning the Prophets; Behold, I will feed them with Wormewood, and make them drink the water of gall, &c.*

O Lord, to whom vengeance belongeth; O God, to whom vengeance belongeth; Lift up thy selfe, thou Iudge of the Earth, and render a reward to the proud. But do good, O Lord, in thy good pleasure unto Sion, and build thou again the walls of Ierusalem. Amen, Amen.

FINIS.

THE COPY OF A LETTER

Sent from the Earle of HOLLAND, to an Honourable Lord, at the Parliament.



Anno Domini. 1641.

THE COPY OF

LETTERS

The Coppy of a Letter

ſent from the Earle of *Holland*, to an honourable Lord, at the Parliament.

MY LORD,

IN *the diſcharge of my care and duty to the Parliament, I can onely ſay this, That having receiued their Orders for preſent disbanding of the Army, beginning with the Horſe, I have giuen order, that the Regiments of my Lord of* Carnarvan, *Maſter* Wilmot, *and Sir* Tho. Lucas, *together with Maſter* Percies *Troope ſhall as farre as for the preſent I can doe, be prepared to be forthwith disbanded; and ſo the reſt to*

follow

follow. Having given directions, that the accounts of theſe Regiments may be in readineſſe for thoſe Gentlemen that are appointed to take care of the Counties ſatisfaction, both in the debts of the Officers, and likewiſe for the billiting of the common Souldiers; which I have howſoever put in a way by the caſuall meeting of Sir Tho. Hansby *at Doncaſter, where ſome of our Horſe-troopes are quartered, which I drew together to attend his Majeſty into the Towne; which occaſioned ſome diſcourſe betwixt us, That as yet I had not received the names of thoſe Gentlemen, neither had any of them bin with me, that are appointed to aſſiſt in theſe accounts between the Army and the County: whereupon he ſhewed me a Letter written unto him and ſome others, for the Weſt riding of the Knights of the Shire to that purpoſe; but told me as yet they had not met to agree of any thing about it, but that within one day or two they ſhould doe it. My advice unto him then was, out of my deſire to obey (as ſpeedily as poſſibly I might) the orders of the Parliament, that they*

they would loose no time in it; and by a joynt letter informed me, of their orders for this ſervice; that ſo I might for that Diviſion (a place being named) appoint the Officers to ajuſt their accounts with them: and likewiſe that thoſe Gentlemen for the other Diviſions may doe the like. Who I ſuppoſe (the Aſſizes and comming of the Iudges to this Towne being upon Monday next) may have deferred the giving me the Account of this their imployment untill this time, I pray God, by the private intelligence that comes amongſt us, there be not a generall Aſſizes and judgement appointed for this Kingdome in theſe great troubles, which are ſuch as cannot be prevented or averted, but by the adviſed counſels that are expected from our great and higheſt Councell the Parliament; who may be both aſſured, and ſecured of all readineſſe in our obedience to thoſe orders I have received from them, being ful of that reſpect & duty that becomes me towards their Lordſhips; My Lord I am moſt faithfull.

We heare that the Generall of the Scotch

Army

Army, will ſhew unto his Majeſty their Army as he paſſeth by Newcaſtle: the which ſome ſay hath beene recrewted of late. If it hath beene ſo, I conceive it onely to make it appeare in a better poſture before his Majeſty; ſince now there can be no other end for it, this Parliament being aſſured of their ſudden marching away out of this Kingdome. And likewiſe I conceiue of their ſpeedy disbanding in Scotland, *which will both eaſe their Charge and the hearts of many in theſe parts, that otherwiſe will continue in their feares; How reaſonable I know not.*

Yorke 13. Aug. 1641.

Your Lordſhips moſt humble

and faithfull ſervant,

Holland.



THOMAS WOLSEY CARDINALL
ARCHBISHOP OF YORK & CHAVNCELOR
OF ENGLAND: Died Nou: 29: 1529

14

THE NEGOTIATIONS OF THOMAS WOOLSEY,

Wolsey K

The great Cardinall of *England*, Containing his life and Death, *viz.*

1. *The Originall of his promotion.*
2. *The Continuance in his Magnificence.*
3. *His Fall, Death, and Buriall.*

Composed by one of his owne Servants, being his Gentleman-Vsher.

Geo. Cavendish

LONDON,
Printed for *William Sheares.*
1641.

THE PREFACE.

IT ſeemeth no wiſedome to credit every light tale, blazed abroad in the mouthes of vulgars, for wee daily heare how with their blaſphemous Trumpe they ſpread abroad innumerable Lyes, without either ſhame or honeſty, which *prima facie* ſheweth forth a viſage of Truth, as though it were an abſolute verity, though indeed nothing leſſe; And amongſt the better ſort, thoſe bablings are of no validity.

I have read the allegations of divers worthy Authours againſt ſuch falſe rumours and opinions of the common people, who delight in nothing more, then to heare ſtrange things, and to ſee new alterations of Authority, rejoycing ſome-

times in ſuch Novelties, which afterwards do produce Repentance. Thus may all men of underſtanding conceive the madneſs of the rude multitude, and not give too much credence to every ſudden rumour, untill the truth be perfectly knowne by the report of ſome approved and credible perſons, that commonly have the beſt Intelligence.

I have heard, and alſo ſeen ſet forth in divers printed Books, ſome untrue imaginations, after the death of diverſ perſons (who in their lives were in great eſtimation) invented rather to bring their honeſt names in queſtion then otherwiſe.

Now foraſmuch as I intend to write here ſome ſpeciall proceedings of Cardinall *Woolſey*, the great Archbiſhop, his aſcending unto honour and great promotion, his continuance in it, and ſudden falling from the ſame. A great part whereof ſhall be of mine owne knowledge, and ſome part from credible perſons informations.

This Cardinall was my Lord and Maſter

ſter, whom in his life-time I ſerved, and ſo remained with him in his fall continually, during the time of all his troubles, both in the South and North parts untill hee dyed. In all which time I punctually obſerved all his demeanours, as alſo in his great Triumph and glorious eſtate.

And ſince his departure I have heard divers ſurmiſed and imagined Tales concerning his proceedings, and dealings, which I my ſelfe have certainly knowne to bee moſt untrue, unto which I could have ſufficiently anſwered according to truth; But conceiving it to be much better to be ſilent, then to reply againſt their untruths, whereby I might perhaps have rather kindled a great flame of diſpleaſure, then have quenched one ſparke of their untrue reports; Therefore I did referre the truth thereof to the Almighty, who knows the truth of all things.

Neverthleſſe, whatſoever any man hath conceiyed of him in his life, or ſince his death; Thus much I dare ſay without of-

fence to any, that in my judgement I never ſaw this Realme in better obedience, and quiet, then it was in the time of his Authority, nor Iuſtice better adminiſtred without partiality, as I could juſtly prove, if I ſhould not be taxed with too much affection.

I will therefore here deſiſt to ſpeake any further by the way of Apologie, and proceed. Now to ſpeake of his Originall, and aſcending through Fortunes favour to high dignity and abundance of wealth.

AN

An Advertiſement to the Reader.

WHo pleaſeth to reade this Hiſtory adviſedly may well perceive the immutability of honour, the tottering ſtate of earthly Dignity, the deceipt of flattering friends, and the inſtability of Princes favours.

This great Cardinall having experience of all this, witneſſe his fleeting from Honour, the loſſe of Friends, Riches and Dignities, being forgotten of his Prince, whilſt Fortune ſmiled, having ſaciety of all theſe; And ſhee bending her brow, deprived him of all Terreſtiall Joyes, who by twenty yeares ſtudy and paines, had obtained ſo great wealth and dignitie, and in leſſe then one yeare loſt all.

And thus was his honour laid in the Duſt.

THE

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The Table.

CHAP. I.

Of the Cardinall his Originall, and who he was.

TRuth it is Cardinall *Woolsey* was an honeſt poore mans ſonne in the towne of *Ipſwich* in the county of *Suffolke*, and there borne, who being but a child was very apt to learne, wherefore by meanes of his parents and other his good friends, hee was maintained at the Vniverſitie of *Oxford*, where in a ſhort time hee proſpered ſo well, that in a ſmall time (as hee told mee with his owne mouth) he was made Batchelour of Arts when he was but fifteene yeares of age, and was moſt commonly called the Boy Batchelour. Thus proſpering in learning, he was made fellow of *Magdalene* Colledge in *Oxford*, after that he was made Maſter of *Magdalene* Schoole, at which time were the Lord Marqueſſe *Dorſet* ſons there at Schoole, committing unto him as well their education as their inſtructions and learning.

He was Batchelour of Arts at 15. years of Age.

It pleaſed this Lord Marqueſſe againſt *Chriſtmas* to ſend as well for the Schoolemaſter as for the Schollers home

to his houſe, for their recreation in that pleaſant and honorable Forreſt. They being a while there, the Lord Marqueſſe their Father perceiving them to bee well improved in learning for the time. Hee was ſo well contented, that he having a Benefice in his gift (being at that preſent voyd) gave the Schoole Maſter the ſame, in regard of his diligence. After *Chriſtmas* at his departure to the Vniverſity, and hee having the preſentation thereof repaired to the ordinary for his Inſtitution. And being then furniſhed with all his Inſtruments at the Ordinaries hands for his preferment made haſt without any further delay to his Benefice to take poſſeſſion thereof. Now you ſhall underſtand that the Schoole-maſter had not beene long there, but one Sir *Iames Pawlet* Knight dwelling in the Country thereabouts, tooke an occaſion of diſpleaſure againſt him, but upon what ground I know not; Inſomuch that Sir *Iames* was ſo bold as to ſet the Schoolmaſter by the heeles during his diſpleaſure, which affront was afterwards neither forgotten, nor forgiven; For when the Schoolemaſter mounted ſo high as to be Lord Chancellour of *England*, hee was not forgetfull of his old diſpleaſure moſt cruelly miniſtred unto him by Sir *Iames*, but ſent for him, and after a very ſharpe reproofe enjoyned him not to depart out of *London* without licenſe firſt obtained, ſo that he continued in the middle Temple the ſpace of five or ſix yeares, who afterwards lay in the Gatehouſe next the Stayres, which he re-edefied and ſumptuouſly beautified the ſame all over on the outſide, with the Cardinalls Armes, his hat, his Cognizance and Badges, with other deviſes in ſo glorious a manner as hee thought thereby to have appeaſed his old diſpleaſure.

This may be a good preſident for men in Authoritie, which worke their owne wills without wit, to remember that greatneſſe may decay. And thoſe whom they doe puniſh more of humour then juſtice may afterwards be advanced to great honour (as this Cardinall was) and they

they abased as low as this Sir *Iames* was, which seeke revenge. Who would have thought that when Sir *Iames Pawlet* punished this poore Schoolemaster that ever hee should have mounted to so great dignitie as to bee Chancellour of *England*, considering his meane parentage and friends. These be the wonderfull workes of Gods providence. And I would wish that all men in authoritie would feare God in all ages in the time of their triumph and greatnesse, considering that advancement and authoritie are not permanent, but many times slide and vanish suddenly away, as Princes pleasures alters and change, or as all living creatures must of necessitie pay the debt due to nature which no earthly creature can resist.

Shortly after it chanced the sayd Lord Marquesse dyed, after whose decease the Schoole-master thinking himselfe but a weake beneficed man, and that hee had left his fellowship in the Colledge, for (as I understand) if a fellow of that house be once promoted to a Benefice, hee shall by the rules of the same house bee dismissed of his fellowship; and now being also destitute of his singuler good Lord, as well as of his fellowship which was most of his reliefe; thought long to be provided of some other helpe to defende him from all such stormes as hee might meet with. In his travell thereabouts hee grew acquainted with a very great and ancient Knight, who had a great place in *Callis* under King *Henry* the seventh. This Knight he served and behaved himselfe so discreetly that he obtained the speciall favour of his said Master. In so much that for his wit and gravitie hee committed all the care and charge of his said office to his said Chaplaine. And as I understand his office was the Treasurership of *Callis*, who in regard of his great age shortly after was discharged of his said office, and so returned into *England*, intending to live a more private life. But through his instant labour and good favour his Chaplaine was preferred to bee the Kings Chaplaine. And when hee had once cast Anchor in the Port of promotion how

hee then beſtirred himſelfe I ſhall now declare.

Hee having then juſt occaſion to be daily in ſight of the King in his Cloſet, not ſpending the reſt of the day in idleneſſe would attend thoſe men whom hee thought to beare moſt rule in the councell, and were moſt in favour with the King which at that time was Doctor *Fox* Biſhop of *Wincheſter* and Lord Privie Seale; And alſo Sir *Thomas Lovell* Knight, a very ſage and wiſe Councellour being Maſter of the Wardes and Conſtable of the Tower.

Theſe ancient and grave Councellours in proceſſe of time perceiving this Chaplaine to be a man of a very acute wit, thought him a meete Inſtrument to be imployed in greater affaires.

Not long after it happened that the King had an urgent occaſion to ſend an Ambaſſadour to *Maximillian* the Emperour, who lay at that preſent in the Low Countries at *Flanders* and not farre from *Calis*.

Now the Biſhop of *Wincheſter* and Sir *Thomas Lovell* whom the King moſt eſteemed as the chiefeſt of his Counſell, one day adviſing and debating with themſelves upon this Ambaſſage; and by this time they ſaw they had a convenient occaſion to preferre the Kings Chaplaine, whoſe excellent eloquence and learning they highly commended unto the Kings highneſſe, who giving eare unto them, and being a Prince of an excellent judgement and modeſty, hee commanded them to bring his Chaplaine (whom they ſo commended) before his Grace, and being come, his Majeſtie (to prove his ability) entered into diſcourſe with him, concerning matters of State, whereby the King had ſo well informed himſelfe that he found him to be a man of a ſharpe wit and of ſuch excellent parts, that hee thought him worthy to bee put in truſt with matters of greater conſequence.

CHAP.

CHAP. II.

Of the Cardinall his ſpeedy diſpatch in his firſt Ambaſſage to the Emperour Maximillian.

THe King being now reſolved to imploy him in this Ambaſſage commanded him thereupon to prepare himſelfe for his journey; and for his diſpatch wiſht him to repaire to his Grace and his Councell, of whom he ſhould receive his Commiſſion and inſtruction. By meanes whereof hee had then a fit occaſion to repaire from time to time into the Kings preſence, who had thereby daily experience of his ſingular wiſedome and ſound judgement. Thus having his diſpatch, he tooke his leave of the King at *Richmond*, about foure of the clocke in the afternoone, where he lancheth forth in *Graves-end Barge* with a proſperous winde and tyde; and his happie ſpeed was ſuch, that hee arrived at *Graves-end* in little more then three houres: where he tarried no longer then the Poſt-horſes were provided, and he travelled ſo ſpeedily, that he came to *Dover* the next morning, where the Paſſengers were under ſaile to paſſe to *Calis*; So that long before noone he arrived there, and having Poſt-horſes prepared, departed from thence without tarrying, making ſuch haſtie ſpeede that he was that night with the Emperour: who underſtanding of the arrivall of the King of *Englands* Ambaſſadour, would in no wiſe delay time but ſent for him incontinently, for his affection to the King of *England* was ſuch, that he was glad of any opportunitie to doe him a curteſie.

The *Ambaſſadour* declares the ſumme of his Embaſſie unto the Emperour, of whom he craved ſpeedie expedition, which was granted him, ſo that the next day hee was clearely diſpatched, and all the Kings requeſts fully accompliſhed and granted. At which time hee made no further

further ſtay, but tooke Poſt-horſes that night and rode without intermiſſion to *Callis*, being conducted thither by divers Nobles appointed by the Emperour; and at the opening of the gates of *Callis* he came thither, where the Paſſengers were readie to returne for *England*: inſomuch that he arrived at *Dover* betweene tenne and eleaven of the clock in the fore-noone.

And having Poſt-horſes in a readineſſe, came to the Court at *Richmond* that ſame night, where (taking his repoſe untill morning) he preſented himſelfe unto his Majeſtie at his firſt comming out of his Bed-chamber to his Cloſet to Maſſe, whom when he ſaw he chocked for that he was not in his journey.

Sir quoth hee, If it may pleaſe your Highneſſe, I have alreadie beene with the Emperour and diſpatched your affaires I truſt to your Graces contentation; and thereupon preſented the King with his Letters of Credence from the Emperour. The King wondring at his ſpeedie returne (he being ſo well furniſhed with all his proceedings) for the preſent diſſembled his admiration and imagination in that matter, and demaunding of him whether he encountred with his Purſevant which he ſent unto him with Letters, imagining him to be ſcarce out of *London*, which concerned very materiall paſſages which were omitted in their Conſultation, which the King earneſtly deſired ſhould have been diſpatched in his Ambaſſage.

Yes forſooth (quoth he) I met with him yeſterday by the way, and though I had no knowledge thereof, yet notwithſtanding I have beene ſo bold (upon mine owne diſcretion) perceiving the matter to be very neceſſary, in that behalfe I diſpatched the ſame. And forasmuch as I have beene ſo bold to exceede my Commiſſion, I moſt humbly crave your Royall remiſſion and pardon.

The King inwardly rejoycing, replyed, We doe not onely pardon you, but give you our Princely thankes, both

both for your good exploit and happie expedition. And dismissed him for that present, and bad him returne to him againe after dinner, for a further relation of his Ambassage, and so the King went to Masse.

It is not to be doubted but this Ambassadour had all this while visited his great Friends, the Bishop of *Winchester*, and Sir *Thomas Lovell*; to whom he had declared the effect of his Ambassage; and also his Majesties commendations of him did not a little rejoyce the worthy Counsellours, forasmuch as he was of their preferment. And shortly after the King gave him for his diligent service the Deanrie of *Lincolne*, which was in those dayes one of the greatest promotions that he gave under the degree of a Bishop. And he grew more and more in estimation and authoritie, and was afterwards promoted to be *Almoner*.

Now not long after when Death (that favoureth no Estates, not *King* nor *Kesar*) had taken away the wild King *Henry* the *Seventh* out of this present life; It was a wonder to see what practices and devices were themused about the young Prince *Henry* the *Eight*; The great provision that was then made for the Funerall of the one, and for the Coronation of the other, by the now-Queene *Katharine*, and Mother after the Queenes Highnesse that now is, whose vertuous life Iesu long preserve.

After the solemnizations and costly tryumphes, our naturall, young, couragious, lusty Prince, and Soveraigne Lord King *Henry* the *Eight* entring into his flowre and lusty youth, tooke upon him the Royall Scepter and Imperiall Diademe of this fertile Nation, the two and twentieth of Aprill, *Anno Dom* 1509. which at that time flourished with all abundance of riches, whereof the King was most inestimably furnished, called then the golden world.

Now shortly after the *Almoner* seeing he had a plaine path-way to promotion, behaved himselfe so politickly, that he was made one of the Kings Privie Councell, and

increaſed in favour daily: to whom he gave a houſe at *Bridewell* neer *Fleete-ſtreet*, where he kept his houſe for his family, and ſo he daily attended upon the King being in ſpeciall favour.

His ſentences in the Star-chamber were ever ſo pithie & wittie, that upon all occaſions they aſſigned him for the fluent eloquence of his tongue, to be the Expoſitor to the King in all their proceedings. In whom the King received ſo great content, that he called him ſtill nearer to his perſon; and the rather becauſe he was moſt ready to advance the Kings owne will and pleaſure, having no reſpect to the Caſe.

Now the King being young, and much given to his pleaſure, his old Councellors adviſed him to have recourſe ſometimes to the Councell about his weightie affaires; but the *Almaner* on the contrary, perſwaded him to mind his pleaſure, and he would take his care and charge upon himſelfe, (if his Majeſtie would countenance him with his authoritie) which the King liked well. And thus none was like to the *Almaner* in favour with the King.

Chap. III.

Of King Henries *invading* France *in his owne perſon with the Cardinals aſſiſtance.*

THus the *Almaner* continuing in high favour, till at laſt many preſents, gifts, and rewards came in ſo plentifully, that I dare ſay he wanted nothing, for hee had all things in abundance that might either pleaſe his fancie or inrich his Coffers, for the times ſo favourably ſmiled upon him, but to what end you ſhall hereafter heare, Therefore let all men to whom fortune extendeth her favour and grace, take heed they truſt not her ſubtill and faire promiſes, for under colour thereof ſhe carryeth an envious gall; for when ſhee

ſhe ſeeth her ſervant in higheſt authority, ſhe turneth her favour and pleaſant countenance into frownes.

This Almoner clyming up Fortunes wheele, that no man was in eſtimation with the King but onely he for his witty qualities and wiſdome.

Hee had an eſpeciall gift of Naturall Eloquence and a fyled tongue to pronounce the ſame, that hee was able therewith to perſwade and allure all men to his purpoſes, in the time of his continuance in fortunes favour. *He was naturally eloquent.*

In the fift yeare of the raigne of King *Henry* the Eight, it chanced that the Realme of *England* and *France* was at variance, but upon what ground or occaſion, I know not, Inſomuch that the King was fully reſolved in his owne perſon to invade *France* with a puiſſant Army; It was therefore thought very neceſſary, that his royall enterpriſes ſhould be ſpeedily provided and furniſhed in every degree, in things apt and convenient for the ſame; For expedition thereof the King thought no mans wit ſo meete for policie and painfull travell as the Almoner to whom he committed his whole affiance, and truſt therein; And he being nothing ſcrupulous in any thing that the King would command, although it ſeemed very difficult, tooke upon him the whole charge of the buſineſſe, and proceeded ſo therein, that he brought all things to good effect in direct order for all manner of victuals and proviſion convenient for ſo noble a voyage and Army. *King Henry in the fifth yeare of his raigne invaded France.* *The King relieth upon the Almaners policie.*

All things being thus prepared by him in order, the King not intending to neglect or delay any time, but with noble and valiant courage to advance his royall enterprize, paſſed the Seas betweene *Dover* and *Calis*, where hee proſperouſly arrived. And after he had there made his arrivall, and landed all his proviſion and munition, and ſate in Conſultation about his weighty affaires marched forth in good order of battell, till he came to the ſtrong Towne of *Turwine*, to the which hee laid ſtrong ſiege, and made a ſharpe aſſault, ſo that in ſhort ſpace it was *He beſieged the ſtrong Towne of Turwine.*

yeelded unto him, unto which place the Emperour *Maximillian* resorted unto him with a great Army like a mighty Prince, taking of the King wages.

Thus after the King had taken this strong Towne, and taken possession thereof, & set all things in good order for the defence and preservation thereof to his Majesties use, then hee retyred from thence, and marched towards *Turney*, and there layd siege in like manner to which he gave so fierce assault, that the Enemies were constrained to render the Towne to his Majestie. At which time the King gave unto the Almoner the Bishopricke of the same Sea towards his paines and diligence susteined in that journey. And when he had established all things according to his princely minde and pleasure, and furnished the same with men and Captaines of Warre for the safegard of the Towne hee prepared for his returne to *England*.

He besiegeth the Towne of *Turney*.

But now you shall understand by the way, that whilst the King was absent with a great power in *France* the Scottish King invaded *England* against whom the Queene sent a great Army, the Earle of Surrey being generall, where he overthrew the Scots at *Blamston* called *Hoddenfield*, where the King of Scots was slaine with divers of his Nobility, and eighteene thousand men, and they tooke all his munition for warre.

The Scots in the Kings absence invade *England*.

By this time the King returned into *England*, and tooke with him divers Noble personages of *France* being prisoners; As the Duke of *Longuido*, Viscount *Clerimond*, with divers others that were taken in a skirmish.

And thus God gave him victory at home, and victory abroad, being in the fift yeere of his raigne, *Anno Dom.* one thousand five hundred and thirteene.

CHAP. IIII.

Chap. IIII.

The Kings promoting his Almoner, being made Cardinall, and Lord Chancellor of England.

THe King being returned into *England*, the See of *Lincolne* became voyd by the death of Doctor *Smith* late Biſhop there, which Biſhopricke the King gave to the Almoner Elect of *Turney*, who was not negligent to take poſſeſſion thereof, but made all ſpeed for his Conſecration, the ſolemnization thereof being ended, hee found a way to get into his hands all his predeceſſors goods, whereof I have ſeene divers parts that furniſhed his houſe.

It was not long after but Doctor *Bambrige* Archbiſhop of *Yorke* dyed at *Roban* in *France*, being there the Kings Ambaſſadour, unto which See the King preſented the laſt new Biſhop of *Lincolne*, ſo that he had three Biſhopricks in his hands at one time, all in one yeare given him. Then prepared he againe for his tranſlation from the See of Lincolne to that of *Yorke*, as he did before to his Inſtallation.

After which Solemnization done, and being then Archbiſhop and *Primus Angliæ*, thought himſelfe ſufficient to compare with that of *Canterbury*, and did thereupon advance his Croſſes in the Courts, and every other place, aſwell in the Precinct and Iuriſdiction of *Canterbury*, as any other place; And foraſmuch as *Canterbury* claimeth a ſuperioritie over *Yorke*, aſwell as over any other Biſhopricke within *England*, and for that cauſe claimeth an acknowledgement, as in ancient obedience of *Yorke* to abate advancement of his Croſſes, to the Croſſes of *Canterbury*.

Notwithſtanding *Yorke* not deſiſting to beare the ſame

although *Canterburie* gave *Yorke* a checke for the ſame, and told him it was preſumption, by reaſon whereof there ingendered ſome grudge betweene them. But ſhortly after he obtained to be made Cardinall *Legatus de Literis* unto whom the Pope ſent the Cardinalls Cap, and certaine Bulls for his authority in that behalfe, whereupon he was Inſtalled at Weſtminſter in great Triumph, which was executed by all biſhops with their Mitres, Cappes, and other ornaments; And after all this he was made Chancellour of *England*, and *Canterbury* who was the Chancellour was diſmiſſed.

Now he being in the Chancelourſhip, and endowed with the promotions of Archbiſhop and Cardinall *de Latera*, thought himſelfe ſo fully furniſhed, that he was now able to ſurmount *Canterbury* in all Iuriſdictions; And in all Eccleſiaſtical powers to Convocate *Canterbury* and all other Biſhops, & ſpiritual perſons to aſſemble at his Convocations, where he would aſſigne and take upon him the converſion of all Miniſters, and others within their Iuriſdictions, and viſited all the ſpirituall houſes in their Diocceſſe, and all manner of ſpirituall Miniſters, as Commiſſioners, Scribes, Apparators, and all other neceſſarie Officers to furniſh his Courts, and did convent by convention, whom he pleaſed through this Realme and Dominion, and all other perſons to the glory of his Dignitie. Then had he two great Croſſes of ſilver, whereof one was of his Archbiſhopricke, and the other of his Legaſie, borne before him whereſoever he rode or went by two of the talleſt Prieſts that he could get in this Realme.

And to the increaſe of his gaine he had in his hand the Biſhopricke of *Durham*, and S. *Albons* in Commendum; Alſo when Doctor *Fox* Biſhop of *Wincheſter* dyed, he did ſurrender *Durham* to the King, and took himſelfe to *Wincheſter*. He had alſo, as it were in Farme the Biſhopricks of *Bath*, *Worceſter*, and *Hereford*, for the Incumbents of them were ſtrangers. Hee had alſo attending upon him men of great poſſeſſions, and the talleſt

Yeomen

Yeomen for his guard in the Realme.

Chap. V.

Of the Orders and Offices of his house and Chappell.

AND firſt for his Houſe you ſhall underſtand that he had in his Hall three Boards kept with three ſeverall Officers (that is to ſay) a Steward, that was alwayes a Prieſt, a Treaſurer, that was ever a Knight, and a Controller that was an Eſquire; Alſo a Confeſſor, a Doctor; Three Marſhalls, three Vſhers in the Hall, beſides two Almoners and Groomes.

Then had he in the hall-kitchin two Clarkes, a Clarke Comptroller, and a Surveyor over the Dreſſer; A Clarke in the Spycerie which kept continually a Meſſe together in the Hall; Alſo he had in the Hall-kitchin two Cookes and labourers, and children, twelve perſons; Foure men of the Scullery, two yeomen of the Paſtry, with two other Paſt-layers under the yeomen.

Then had he in his Kitchin a maſter Cooke, who went daily in Velvet or Satin, with a gold chaine, beſides two other Cookes, and ſix Labourers in the ſame Roome.

In the Larder one Yeoman and a Groome; In the Scullery one Yeoman and two Groomes; In the Buttery two yeomen, and two groomes; In the Ewry ſo many; In the Sellar, three Yeomen, three Pages; In the Chandery, two yeomen; In the Wayfary two yeomen; In the Wardrop of Beds, the Maſter of the Wardrop, and twenty perſons beſides; in the Laundery, a yeoman and a groome, and thirteene Pages, two yeomen Purveyours, and a groome Purveyor; In the Bakehouſe two yeomen and groomes; In the Woodyard, one yeoman and a groome; In the Barne one yeoman; Porters at the Gate,

two Yeomen and two Groomes; A Yeoman in his Barge, and a Maſter of his Horſe; a Clarke of the Stables, and a Yeoman of the ſame; a Farrier, and a yeoman of the Stirrop; a Maltlour and ſixteene Groomes, every one of them keeping foure Geldings.

The Officers of his Chappell.

Now will I declare unto you the Officers of his Chappell and ſinging men of the ſame. Firſt hee had there a Deane, a great Divine, and a man of excellent learning, and a ſub-Deane a Repeatour of the Quire, a Goſpeller, an Epiſtler of the ſinging Prieſts, a Maſter of the children; In the Veſtrey a yeoman, and two groomes, beſides other Retainers that came thither at principall Feaſts.

And for the furniture of his Chappell, it paſſeth my weake capacitie to declare the number of the coſtly Ornaments, and rich Iewels that were occupied in the ſame; For I have ſeene in proceſſion about the Hall, fortie foure rich Copes of one ſettle worne, beſides the rich Candleſticks, and other neceſſarie Ornaments to the furniture of the ſame.

Officersin his privie Chamber.

Now you ſhall underſtand that hee had two Croſſe-bearers, and two Pillar-bearers in his great Chamber, and his privie Chamber, all theſe perſons; The chiefe Chamberlaine, a Vice-chamberlaine, a gentleman Vſher, beſide one of his privie Chamber; Hee had alſo twelve Wayters, and ſix gentlemen Wayters; Alſo he had nine or tenne Lords, who had each of them two or three men to waite upon him, except the Earle of *Darby* who had five men.

Then he had gentlemen-Cup-bearers, and Carvers, and of the Sewers, both of the great Chamber, and of the Privie chamber fortie perſons; Sixe yeomen Vſhers, eight groomes of his Chamber; Alſo he had of Almes, who were daily wayters of his Boord at Dinner; Twelve Doctors and Chaplaines, beſides them of his, which I never rehearſed; a Clarke of his Cloſet, and two Secretaries, and two clarkes of his Signet; Foure Councellours learned in the Law.

And

And for that he was Chancellour of *England*, it was neceſſarie to have officers of the Chancerie to attend him for the better furniture of the ſame.

Firſt, he had a Ryding Clarke, a clerke of the Crowne, a clarke of the Hamper, a Chafer; Then had hee a clarke of the Checke, aſwell upon the Chaplaines, as upon the yeomen of the Chamber; He had alſo foure Foot-men garniſhed with rich ruhning Coates, whenſoever he had any journey. Then he had a Herauld of Armes, a Serjeant of armes; a Phiſitian, an Apothecarie; Foure Minſtrells, a keeper of his Tents, an Armourer; An Inſtructor of his Wards, an Inſtructor of his Wardrop of Roabes, a Keeper of his Chamber continually; Hee had alſo in his houſe a Surveyor of *Yorke*, a Clerke of the Greene-cloth. All theſe were daily attending downelying and uprifing. And at meat hee had Eight continuall Boards for the Chamberlaines and gentlemen Officers, having a Meaſe of young Lords, and another of Gentlemen; Beſides this, there was never a Gentleman or Officer, or other worthy perſon, but hee kept ſome two, ſome three perſons to waite upon them; And all other at the leaſt had one which did amount to a great number of perſons.

Now having declared the order according to the Cheine Roll, uſe his houſe, and what Officers he had daily attending to furniſh the ſame, beſides retainers and other perſons being ſuitors dined in the Hall. And when ſhall wee ſee any more ſuch Subjects that ſhall keepe ſuch a Noble houſe; Therefore here is an end of his houſhold, the number of perſons in the Cheyne were Eight hundred perſons.

CHAP.

Chap. VI.

Of his second Embassage to the Emperour Charles *the Fifth.*

After he was thus furnished in manner as I have before rehearsed unto you; Hee was sent twice on Embassage to the Emperour *Charles* the Fifth, that now raigneth, and Father to King *Philip* now, our Lord and Soveraigne; Forasmuch as the old Emperour *Maximillian* was dead, and for divers other urgent occasions touching his Majestie; It was thought fit that about such weightie matters, and to so noble a Prince the Cardinall was most meete to be sent on this Embassage, and he being one ready to take the charge thereof upon him, was furnished in every respect most like a great Prince, which was much to the honour of his Majestie, and of this Realme; For first he proceeded forth like to a Cardinall having all things correspondent, his Gentlemen being very many in number were clothed in livery Coats of Crimson Velvet of the best, and chaines of gold about their necks; And his yeomen and all his meane officers were clad in fine Scarlet guarded with blacke Velvet one hand breadth. Thus furnished, he was twice sent in this manner to the Emperour in *Flanders*, then lying at *Bridges*, whom he did most nobly entertaine, discharging all his owne charges, and his mens. There was no house in the Towne of *Bridges*, wherein any of my Lords Gentlemen were lodged or had recourse, but that the owners of the houses were commanded by the Emperours Officers upon the paine of their lives to take no money for any thing that the Cardinals men did take of any kind of victuals; No, although they were disposed to make costly Banquets, further commanding

manding their ſaid hoaſts that they ſhould want nothing which they honeſtly required, or deſired to have.

Alſo the Emperours Officers every night went through the Towne from houſe to houſe, where any Engliſhmen had recourſe or lodged, and ſerved their Livery for all night, which was done on this manner. Firſt the Officers brought into the houſe a Caſteele of fine Manchet, then two ſilver pots of Wine, and a pound of Sugar, white lights and, and yellow lights, a Bowle of ſilver, and a Goblet to drinke in, and every night a ſtaffe Torch. This was their order of their Livery every night; And then in the morning when the Officers came to fetch away their ſtuffe, they would accompt for the Gentlemens coſts the day before.

Thus the Emperour entertained the Cardinall, and his traine during the time of his Embaſſie. And that done, he returned into *England* with great Triumph, being no leſſe in eſtimation with the King then he was before, but rather much more, for he encreaſed daily in the Kings favour by reaſon of wits and readineſſe to doe the King pleaſure in all things.

In the one and twentieth yeare of King *Henry* the Eighths raine, *Anno Dom.* 1529. This Emperour *Charles* the Fifth came into *England*, who was nobly entertained.

CHAP. VII.

Of the manner of his going to Weſtminſter *Hall.*

NOw muſt I declare the manner of his going to *Weſtminſter* Hall in the Terme time. Firſt, when he came out of his privie Chamber, hee moſt commonly heard two Maſſes in his Chappell or Chamber. And I heard one of his Chaplaines ſay ſince (that was a man of credit, and

excellent learning) that what buſineſſe ſoever the Cardinall had in the day time, that hee never went to bed with any part of his ſervice unſaid; no not ſo much as one Collect, in which I thinke he deceived many a man, then going into his Chamber againe, hee demanded of ſome of his ſervants if they were in readineſſe, and had furniſhed his chamber of Preſence, and wayting Chamber, he being then advertiſed, came out of his Privie Chamber about eight of the clocke, readie apparelled, and in Red like a Cardinall, his upper veſture was all of Scarlet, or elſe of fine Crimſon Taffata, or crimſon Sattin ingraned, his Pillion Scarlet, with a blacke Velvet tippet of Sables about his necke, holding in his hand, an Orenge the meate or ſubſtance thereof being taken out and filled againe with a part of Sponge, with Vineger and other Confections againſt peſtilent Aires, the which hee moſt commonly held to his noſe, when he came to the preſſes, or when he was pettered with many ſuitors: And before him was borne the broad Seale of *England*, and the Cardinalls Hat, by ſome Lord, or ſome Gentleman of worſhip right ſolemnly; And as ſoone as he was entered into his Chamber of Preſence, where there were daily attending on him aſwell Noblemen of this Realme, as other worthy Gentlemen of his owne Familie, his two great Croſſes were there attending upon him; Then cry the Gentlemen Vſhers that goe before him bare-headed, On Maſters before, and make roome for my Lord. Thus went he downe into the Hall with a Serjeant of Armes before him, bearing a great Maſe of Siluer, and two Gentlemen carrying two great Plates of Silver: And when he came to the Hall doore there his Mule ſtood trapped all in crimſon Velvet, with a Saddle of the ſame.

Then was attending him, when he was mounted his two Croſſe-bearers, his two Pillow-bearers, all upon great horſes, all in fine Scarlet, then he marched on with a traine of Gentrie, having foure Foot-men about him, bearing every one of them a Pole-axe in his hand; And

thus

thus paſſed he forth till he came to *Weſtminſter*, and there alighted and went in this manner up to the Chancerie, and ſtayed a while at a Barre, made for him beneath the Chancerry, and there he communed ſometimes with the Judges, and ſometimes with other perſons, and then went up to the Chancerie, and ſate there till eleven of the clocke, to heare ſuits, and to determine cauſes; And from thence he would goe into the Starre-chamber as occaſion ſerved him; hee neither ſpared high nor low, but did judge every one according to right.

Every Sunday hee would reſort to the Court being then at *Greenwich*, with his former rehearſed traine and Triumph, taking his Barge at his owne ſtaires, furniſhed with Yeomen ſtanding upon the ſayles, and his Gentlemen within and about, and landed at the three Cranes in the Vine-tree, and from thence he rode upon his Mule with his Croſſes, his Pillars, his Hat, and his broad Seale carryed before him on horſe-backe along Thames-ſtreet untill he came to Billingſgate, and there hee tooke his Barge, and ſo went to *Greenwich*, where hee was Nobly entertained of the Lords in the Kings houſe, being there with ſtaves in their hands, as the Treaſurer, Comptroller, with many others, and conveyed into the Kings Chamber, and ſo went home againe in the like Triumph.

CHAP. VIII.

Of the Cardinals magnificence in his houſes.

HEe lived a long ſeaſon Ruling all things in this Realme appertaining to the King by his wiſedome, and all other matters of forraine Regions with whom the King had any occaſion to meddle. All Ambaſſadours of forraine Potentates were ever diſpoſed by the Cardinals wiſdome to whom they had continuall acceſſe for their diſpatch.

Great resort to his house as to the King.

His house was alwayes reforted unto like a Kings house with Noblemen and Gentlemen; And when it pleased the Kings Majestie (as many times it did) hee would for his recreation resort unto the Cardinals house, against whose comming there wanted no preparation or goodly furnitures, with victuals of the finest sort that could be had for money or friendship.

His entertainment of the King in a Masque.

Such pleasures were here devised for the Kings delight, as could be invented or imagined; Banquets set with Masquers and Mummers, in such costly manner, that it was glorious to behold, there wanted no Damsells meete to dance with the Masquers, or to garnish the place for the time with variety of other pastimes. Then was there divers kinds of Musick, and many choyce men and women Singers appointed to sing, who had excellent voyces. I have seene the King come suddenly thither in a Masque, with a dozen Masquers all in garments like Shepheards made of fine cloth of gold and silver wyre, and six Torch-bearers, besides their drummers and others attending on them with Vizards, and clothed all in Sattin. And before his entring into the Hall, you shall understand that hee came by water to the water-gate without any noise, where were laid divers Chambers and Gunnes charged with shott, and at his landing they were discharged, which made such a rattling noyse in the Ayre, that it was like thunder; It made all the Noblemen, Gentlemen and Ladies to muse what it should meane comming so suddenly, they sitting quietly at a Banquet. In this sort you shall understand, that the Tables were set in the Chamber of Presence covered, and my Lord Cardinall sitting under his cloth of State, and there having all his service alone; And then was there set a Lady and a Nobleman, a Gentleman and a Gentlewoman, throughout all the Tables in the Chambers on the one side, which were made all joyning, as it were, but one Table. All which order was done by my Lord *Sands*, then Lord Chamberlaine to the King, and by Sir *Henry Guilford*,

Guilford, then Comptroller of the Kings house.

Then immediatly after this great shot of Gunnes, the Cardinall desired the Lord Chamberlaine to see what it did meane, as though he knew nothing of the matter; They then looked out of the window into the Thames, and returning againe told him, that they thought they were Noblemen and strangers arrived at the Bridge, and comming as Ambassadours from some forraine Prince; With that said the Cardinall, I desire you, because you can speake French, to take the paines to goe into the Hall, there to receive them into the Chamber, where they shall see us, and all those Noble personages being merry at our Banquet, desiring them to sit downe with us, and take part of our Fare.

The King & his Company conducted into the chamber.

Then went they incontinently into the Hall, where they were received with twenty Torches, and conveyed up into the Chamber with such a number of Drums and Flutes, as I have seldome seene together at one time and place.

Then at their arrivall into the Chamber, they went two and two together directly before the Cardinall where he sate, and saluted them very reverently; To whom the Lord Chamberlaine for them said; Sir, forasmuch as they are strangers, and cannot speake English, they have desired mee to declare unto you, that they having understanding of this your triumphant Banquet, were assembled such a number of faire Dames, they could doe no lesse (under the supportation of your Grace) then to view as well their incomparable beauties, as to accompany them at Mumcharice, and after that to dance with them, so to beget their better acquaintance.

And furthermore they require of your Grace, lycence to accomplish this cause of their comming.

When the Cardinall said he was willing, and very well content they should doe so.

The Masquers salute the Ladies.

Then went the Masquers and first saluted all the Dames, and then returned to the most worthiest, and there

there opened the great Cup of gold filled with crownes, and other peeces to cast at.

Thus perusing all the Gentlewomen, of some they wonne, and to some they lost. And having viewed all the Ladyes, they returned to the Cardinall with great Reverence, pouring downe all their gold, which was above two hundred crownes. At all quoth the Cardinall, and casting the Dye he wonne it, whereat was made great joy.

The Cardinall casts at two hundred crownes.

Then quoth the Cardinall to my Lord Chamberlaine; I pray you goe tell them, that to me it seemeth that there should be a Nobleman amongst them, that better deserves to sit in this place then I, to whom I should gladly surrender the same, according to my duty if I knew him.

Then spake my Lord Chamberlaine to them in French, declaring my Lord Cardinalls words, and they rounding him againe in the eare, the Lord Chamberlaine said unto my Lord Cardinall;

Sir (quoth he) they confesse that among them is such a Noble personage, whom if your grace can point out from the rest, he is contented to disclose himselfe, and to accept of your place most willingly.

With that the Cardinall taking good advise, went amongst them, and at the last (quoth he) it seemeth to mee, that the Gentleman with the blacke beard should be he, and with that he rose out of his Chaire, and offered the same to the Gentleman with the blacke Beard, with the Cup in his hand; But the Cardinall was mistaken, for the person to whom he then offered his Chaire was Sir *Edward Nevill*, a comely Knight, and of a goodly personage, who did more resemble his Majesties person then any other in that Masque.

The Cardinall mistaken.

The King seeing the Cardinall so deceived in his choyce, could not forbeare laughing, but pulled downe his Vizard, and Sir *Edward Nevills* also, with such a pleasant countenance and cheere, that all the Noble Estates

desired

desired his Highnesse to take his place; To whom the King made answer, that he would first goe and shift him; And thereupon went into the Cardinalls Bedchamber, where was a great fire prepared for him, and there hee new apparelled himselfe with rich and Princely garments; And in the Kings absence, the dishes of the Banquet was cleane taken away, and the Tables covered againe with new and perfumed cloathes every man sitting still untill the Kinge Majestie with his Masquers came in among them, every man new apparelled.

The Tables furnished againe with a new Banquet,

Then the King tooke his seat under the cloath of Estate, commanding every person to sit still as they did before; And then came in a new Banquet before his Majestie of two hundred dishes, and so they passed the night in Banquetting, and dancing untill morning, which much rejoyced the Cardinall, to see his Sovereigne Lord so pleasant at his house.

CHAP. IX.

Of the originall Instrument of the Cardinalls fall: Mistris Anne Bullen.

NOw you shall understand that the young Lord of *Northumberland* attended upon my Lord Cardinall, who when the Cardinall went to Court, would ever have conference with Mistris *Anne Bullen*, who then was one of the Maides of Honour to Queene *Katherine*, insomuch, that at last they were contracted together, which when the King heard, he was much moved thereat (for hee had a private affection to her himselfe) which was not yet discovered to any, and then advised the Cardinall to send for the Earle of *Northumberland*, his Father, and take order to dissolve the Contract made betweene the said parties, which the Lord Cardinall did after a sharpe reprehension, in regard he

he was Contracted without the King and his Fathers knowledge; Hee sent for his Father, who came up to *London* very speedily, and came first to my Lord Cardinall, as all great Personages did, that in such sort were sent for, of whom they were advertised of the cause of their sending for; And when the Earle was come, hee was presently brought to the Cardinall into the Gallery. After whose meeting, my Lord Cardinall and he were in secret communication a long space; after their long discourse, and drinking a cup of Wine, the Earle departed, and at his going away, he sate downe at the Gallery end in the Hall upon a forme, and being set, called his Sonne unto him, and said;

The Earle come to the Cardinall.

His sharpe reproofe of his Sonne.

Sonne (quoth he) even as thou art, and ever hast been a proud, disdainfull, and very unthrifty Master, so thou hast now declared thy selfe, wherefore what joy, what pleasure, what comfort, or what solace can I conceive in thee, that thus without discretion hast abused thy selfe, having neither regard to me thy Naturall Father, nor unto thy naturall Soveraigne Lord, to whom all honest and loyall Subjects beare faithfull obedience, nor yet to the prosperitie of thy owne estate; But hast so unadvisedly ensnared thy selfe to her for whom thou hast purchased the Kings high displeasure intollerable for any Subject to susteine. And but that the King doth consider the lightnesse of thy head, and wilfull qualities of thy person his displeasure and indignation, were sufficient to cast me, and all my posteritie into utter ruine and destruction. But hee being my singular good Lord, and favourable Prince, and my Lord Cardinall my very good friend, hath, and doth decrely excuse me in thy lewdnesse, and doe rather lament thy folly, then maligne thee, and hath advised an order to be taken for thee, to whom both I and you are more bound, then we conceive of. I pray to God that this may be a sufficient Admonition unto thee, to use thy selfe more wisely hereafter; For assure thy selfe, that if thou dost not amend thy prodigalitie, Thou wilt

be

be the laſt Earle of our houſe; For thy naturall inclination, thou art Maſterfull and prodigall to conſume all that thy Progenitors have with great travell gathered and kept together with honour. But having the Kings Majeſtie my ſingular good Lord, I truſt (I aſſure thee) ſo to order my ſucceſſion, that thou ſhalt conſume thereof but a little.

The Earle doth intend to diſ-inhe. it him.

For I doe not intend (I tell thee) truly to make thee Heire, for (thankes be to God) I have more boyes, that I truſt will uſe themſelves much better, and prove more like to wiſe and honeſt men, of whom I will chooſe the moſt likely to ſucceed mee.

He ſpeakes to the ſervants.

Now good Maſters and Gentlemen (quoth he) unto us, it may be your chances hereafter, when I am dead, to ſee thoſe things that I have ſpoken to my Sonne prove as true as I now ſpeake them, yet in the meane time I deſire you all to be his friends, and tell him his faults in what he doth amiſſe, wherein you ſhall ſhew your ſelves friendly to him, and ſo I take my leave of you; And ſon goe your wayes unto my Lord your Maſter, and ſerve him diligently; And ſo parted and went downe into the Hall, and ſo tooke his Barge.

He goes to the King.

Then after long and large debating the matter about the Lord *Percies* aſſurance to Miſtris *Anne Bullen*, it was deviſed that the Contract ſhould bee infringed, and diſſolved; And that the Lord *Piercy* ſhould marry one of the Earle of *Shrewsburies* Daughters. And ſo indeed not long after he did, whereby the former Contract was broken and diſſolved, wherewith Miſtris *Anne* was greatly diſpleaſed, promiſing, that if ever it lay in her power ſhe would doe the Cardinall ſome diſpleaſure, which indeed ſhe afterwards did. But yet he was not altogether to be blamed, for he did nothing but what the King commanded; whereby the Lord *Piercy* was charged to avoyd her company. And ſo was ſhe for a time diſcharged the Court, and ſent home to her Father, whereat ſhe was much troubled and perplexed. For all this time ſhe

The Contract between Lord *Percy* and Miſtris *Anne Bullen* diſſolved.

She much diſpleaſed therat.

Shee is diſcharged the Court.

knew nothing of the Kings intended purpoſe. But wee may ſee when Fortune doth begin to frowne, how ſhee can compaſſe a matter of diſpleaſure, through a farre fetcht Marke; Now therefore of the grudge how it began, that in proceſſe of time wrought the Cardinals utter deſtruction.

CHAP. X.

Of Miſtris Anne Bullen *her favour with the King.*

O H Lord, what a great God art thou, that workeſt thy wonders ſo ſecretly, that they are not perceived, untill they bee brought to paſſe and finiſhed.

Attend now good Reader to this ſtory following, and note every circumſtance, and thou ſhalt at the end perceive a wonderfull worke of God againſt ſuch as forget him and his benefits.

Her admittance againe to Court.

Therefore, I ſay, conſider after this my Lord *Percyes* troubleſome buſineſſe was over, and all things brought to an end; Then Miſtris *Anne Bullen* was againe admitted to the Court, where ſhe flouriſhed in great eſtimation and favour, having alwayes a prime grudge againſt my Lord Cardinall for breaking the Contract betweene the Lord *Peircy* and her ſelfe ſuppoſing it had beene his owne deviſe and no others. And the at laſt knowing the Kings pleaſure, and the depth of his ſecrets, then began to looke very haughtily and ſtout, lacking no manner of rich apparell, or Jewels that money could purchaſe.

It was therefore imagined by many through the Court, that ſhe being in ſuch favour, might doe much with the King, and obtaine any ſuit of him for her friends. All this while ſhe being in this eſtimation in all places, there

was

was no doubt but good Queene *Katherine*, having this Gentlewoman daily attending upon her, both heard by report, and ſaw with her eyes how all things tended againſt her good Ladiſhip, although ſhe ſeemed neither to Miſtris *Anne Bullen*, nor the King to carry any ſparke of diſcontent, or diſpleaſure, but accepted all things in good part, and with great wiſdome, and much patience diſſembled the ſame, having Miſtris *Anne Bullen* in more eſtimation for the Kings ſake, then when ſhe was with her before, declaring her ſelfe indeed to be a very patient *Griſſell*, as by her long patience in all her troubles ſhall hereafter moſt plainly appeare. Queene *Katherine* her patience.

For the King was now ſo enamoured of this young Gentlewoman, that he knew not how ſufficiently to advance her.

This being perceived by all the great Lords of the Court, who bore a ſecret grudge againſt my Lord Cardinall, for that they could not rule in the Kingdome as they would for him, becauſe he was *Dominus fac totum* with the King, and rul'd aſwell the great Lords, as the meane ſubjects; whereat they tooke an occaſion to worke him out of the Kings favour, and conſequently themſelves into more eſtimation.

And after long and ſecret conſultation with themſelves how to bring this matter to paſſe. They knew very well that it was ſomewhat difficult for them to doe abſolutely of themſelves; Wherefore they perceiving the great affection and love the King bare to Miſtris *Anne Bullen*, ſuppoſing in their judgements, that ſhe would be a fit Inſtrument to bring their earneſt intentions to paſſe, therefore they often conſulted with her to that purpoſe, and ſhe having both a very good wit, and alſo an inward grudge and diſpleaſure againſt my Lord Cardinall, was ever as ready to accompliſh their deſires, as they were themſelves, wherefore there was no more to doe but onely to imagine an occaſion to worke their malice by ſome pretended circumſtances. Then did they A plot of the Nobility againſt the Cardinall.

daily invent divers deviſes how to effect their purpoſe, but the enterpriſe thereof was ſo dangerous, that though they would faine have attempted the matter with the King, yet durſt they not, for they knew the great zeale the King did beare unto the Cardinall, and this they knew very well, that if the matter they ſhould propound againſt him was not grounded upon a juſt and urgent cauſe, the Kings love was ſuch towards him, and his wit ſuch withall, that hee could with his policie vanquiſh all their enterpriſes, and then after that, requite them in the like nature, to their utter ruine.

Therefore they were cõpelled to forbeare their plots till they might have ſome better ground to worke upon. And now the Cardinall perceiving the great zeale the King bore to this Gentlewoman, framed himſelfe to pleaſe her, as well as the King. To that end therefore hee prepares great Banquets and Feaſts to entertaine the King and her at his owne houſe; Shee all this while diſſembling the ſecret grudge in her breaſt; Now the Cardinall began to grow into wonderfull inuentions not heard of before in *England*, and the love betweene this glorious Lady and the King, grew to ſuch perfection, that divers things were imagined, whereof I forbeare here to ſpeake, untill I come to the proper place.

The Cardinall endevours to get her favour.

CHAP. IIII.

Chap. XI.

Of the Variance betweene the French King, and the Duke of Burbon, who fled to the Citie of Pavia, *where the King beſieged him.*

THen began a certaine grudge betweene the French King, and the Duke of *Burbon* to breake out; Inſomuch that the Duke being now at variance with the houſe of France, was compelled for ſafeguard of his life to flye, and forſake his Countrie, fearing the Kings malice and indignation.

A plot of the Cardinall.

The Cardinall having intelligence hereof, contrived that the King our Soveraigne Lord ſhould obtaine the Duke to be his Generall in his warres againſt the French King, with whom our King had then an occaſion of warre, and the rather, becauſe the Duke of *Burbon* was fled to the Emperour to invite him unto a like purpoſe, where he moved the King in this matter. And after the King was adviſed thereof, and conceived the Cardinals invention, he muſed more and more of this matter untill it came into a Conſultation amongſt the Councell, ſo that it was concluded that an Ambaſſadour ſhould be ſent to the Emperour about this matter; And it was further concluded, that the King and the Emperour ſhould joyne in thoſe wars againſt the French King, and that the Duke of *Burbon* ſhould be the King of *Englands* Champion, and Generall in the field, who had a number of good ſouldiers over and beſides the Emperours Army which was not ſmall, and that the King ſhould pay the Duke monethly wages for himſelfe and his retinue.

The Duke of *Burbon* fled to the Emperour.

King *Henry* joyneth his forces with the Emperor againſt the French King.

The Duke the King of *Englands* Generall.

For which purpoſe *John Ruſſell*, who was afterwards Created Earle of *Bedford* lay continually beyond the Seas in a ſecret place, both to receive money from the

King, and to pay the ſame monthly to the Duke, ſo that the Duke began the warres with the French King in his owne Territories and Dukedome which the King had gotten into his owne hands, being not perfectly knowne to the Dukes enemies, that he had any aide from our Soveraigne Lord, and thus hee wrought the French King much diſpleaſure, in aſmuch that the French King was conſtrained to prepare a preſent Army, and in his owne perſon to reſiſt the Dukes power. And battell being joyned, the King drove him to take *Pavia*, a ſtrong Towne in *Italie* with his hoaſt of men for his ſecuritie, where the King encamped himſelfe wonderfully ſtrong, intending to cloſe the Duke within the Towne, leſt hee ſhould iſſue out, and skirmiſh with him.

The French King in person with an Army.

The Duke flies to *Pavia*, and is there beſieged by the French King.

The French Ambaſſadour treats of peace with *England*.

The French King in his Campe ſent ſecretly into *England* a private perſon (being a very witty man) to treat of a Peace between his Maſter, and our Soveraigne Lord, his name was *Iohn Iokin*, who was kept as ſecretly as might be, no man having Intelligence of his arrivall; For hee was no French man borne, but an *Italian*, a man of no great eſtimation in France, nor knowne to bee much in his Maſters favour, but taken to be a Merchant; And for his ſubtile wit, was elected to treate of ſuch an Embaſſage as the French King had given him in Commiſſion.

This *Iokin* was ſecretly conveyed to *Richmond*, and there ſtayed untill ſuch time as the Cardinall reſorted thither to him, where after Eaſter terme was ended, he kept his feaſt of Whitſontide very ſolemnely; In which ſeaſon my Lord Cardinall cauſed this *Iokin* divers times to dine with him, who ſeemed to bee both witty, and of good behaviour, he continued long in *England* after this, till at the laſt (as it ſhould ſeeme) hee had brought the matter, which he had in Commiſſion to paſſe; Whereupon the King ſent out immediatly a reſtraint unto Sir *Iohn Ruſſell*, that he ſhould retaine that moneth pay ſtill in his hands, untill the Kings pleaſure ſhould bee further made knowne, which ſhould have beene paid to the Duke

Command ſent to Sir *Iohn Ruſſell* to detaine the Kings pay.

Duke, being then encamped within the Towne of *Pavia* For want of which money the Duke and his men were much diſmayed, when they ſaw no money come as it was wont to doe, and being in this dangerous caſe where victuals began to be ſcant, and very deare, they imagined many wayes what ſhould be the reaſon that the Kings money came not, ſome ſaid this, and ſome ſaid that, miſtruſting nothing leſſe then the true cauſe thereof.

CHAP. XII.

Of the Duke of Burbons *Stratagem and Victorie, wherein the French King was taken priſoner.*

NOw the Duke and his Souldiers were in great miſerie for want of Victuals and other neceſſaries, which they could by no meanes get within the Towne; Hereupon the Captaines and Souldiers began to grudge and murmure, being for want of Victuals all like to periſh, and being in this extremitie came before the Duke, and ſaid, Sir, we muſt of force and neceſſitie yeeld to our enemies; And better were it for us ſo to doe, then to ſtarve like dogges. But when the Duke heard this, he replied with weeping teares; Sirs, (quoth he) you have proued your ſelves valiant men, and of noble hearts in this ſervice; and for your neceſſitie, whereof I my ſelfe doe partictpate, I do not a little lament; But I ſhall deſire you, as you are noble in heart and courage, ſo to take patience for two or three dayes, and if ſuccour come not then from the King of *England*, (as I doubt nothing leſſe) I will then conſent to you all to put our ſelves and lives unto the mercy of our Enemies; whereunto they all agreed, and tarried till two dayes were paſt, expecting reliefe from the King; Then the Duke ſeeing no remedy, called his noble Captaines

The Duke & his ſouldiers in extreme want.

The Dukes loving adviſe. A generall conſent.

taines and Souldiers before him, and weeping, ſaid; You Noblemen and Captaines, we muſt yeeld our ſelves unto our Enemies, or elſe famiſh, and to yeeld the Towne and our ſelves, I know well the crueltie of our Enemies, as for my part I paſſe not for their cruelties, for I ſhall ſuffer death (I know very well) moſt cruelly, if I come once into their hands; It is not therefore for my ſelfe that I doe lament, it is for your ſakes, it is for your lives, and for the ſafegard of your perſons, for ſo that you might eſcape your enemies hands, I would willingly ſuffer death; good Companions, and noble Souldiers, (I doe require you all) conſidering the miſerable calamities and dangers we are in at this preſent to ſell our lives moſt dearely, rather then to be murdered like beaſts; Therefore if you all conſent with me, we will take upon us this night to give our Enemies aſſault, and by that meanes we may either eſcape, or elſe give them an overthrow, for it were better to dye in the field like men, then to live priſoners miſerably in captivity, to which they all agreed.

The Dukes ſubtile deviſe.

Then (quoth the Duke) you all perceive the enemies Campe is ſtrong, and there is no way to enter upon them but one, and that entrie is planted with great Ordnance and ſtrength of men, ſo that it is impoſſible to attaine to our enemies, that way to fight with them in their Campe; And alſo now of late you perceive they have had but ſmall doubt of us, in regard they have kept but ſlender Watch.

Therefore mine adviſe is, there ſhall iſſue out of the Towne, in the dead time of the night from us a certaine number of you, that bee the moſt likely to aſſault the Campe, and they ſhall give the aſſault ſecretly againſt the place of the entry, which is moſt ſtrong and invincible, which force and valiant aſſault ſhall bee to them of the Campe ſo doubtfull, that they will turne the ſtrength of the entry, that lyeth ouer againſt your aſſault, to beate you from your purpoſe. Then will I enter out at the

Poſterne

Posterne gate, and come to the place of their strength newly turned, and there ere they be aware will I enter and fight with them in the Campe, and win their Ordnance, which they have newly turned, and beat them with their owne peeces, and then may you come and joyne with me in the field; So this devise pleased them all wonderfull well, and did then prepare themselves all that day for that devise, and kept themselves secret and close without any noyse or shot of peeces in the Towne, which gave the enemie the lesse feare of the assault, for at night they went all to their Tents, and couched quietly, nothing mistrusting what after happened; So in the dead of the night, when they all were at rest, the assailents issued out of the Towne, and there according to the Dukes appointment, they gave so cruell and fierce an assault, that they in the Campe had much adoe to withstand them. And then (as the Duke before declared) they within were compelled to turne the shot that lay at the entry against the assault; Then issued out the Duke, and with him about fifteene or sixteene hundred men or more, secretly in the night. The enemy being ignorant of his comming untill he entred the Field, and at his entry he tooke all the Ordnance that lay there, and slew the Gunners, then charged the Peeces against the enemies, and slew them wonderfully, and cut downe their Tents and Pavillions, and murthered many therein ere they were aware of his comming, suspecting nothing lesse then his entry, so that hee wonne the field ere the King could arise; So the King was taken in his lodging, before he was harnessed. And when the Duke had won the field, the French King taken, and his men slaine, his Tents robbed and spoiled, and the Kings coffers searcht, The Duke of *Burbon* found the league under the great Seale of *England*, newly made betweene the King of *England* and the French King, whereby hee perceived the impediment of his money which should have come to him from the King, having upon due search of this

They issue out in the night.

The Duke issue out with 150. or 160. men.

He slew the enemies, and tooke the gunnes.

He wonne the field.

matter further intelligence, that all this buſineſſe was deviſed by the Cardinall of *England*. Whereupon the Duke conceived ſuch indignation againſt the Cardinall, that he went immediatly to *Rome*, and there intended to ſacke the Towne, and to have taken the Pope; But at the firſt aſſault of the Towne, the Duke was the firſt man that was there ſlaine, notwithſtanding the Captaines continued their aſſaults. And at laſt many of the Towne fled with the Pope to the Caſtle of *Angell*, where hee continued in great calamity.

He intended to ſacke *Rome*, but was there ſlaine.

I have written this Hiſtorie more at large, becauſe it was thought of all this miſchiefe, wherefore you may ſee whatſoever a man doth purpoſe, be he Prince or Prelate, yet God diſpatcheth all things at his pleaſure and will; It being a folly for any wiſe man to take upon him any weighty enterpriſe of his owne will without calling upon God for his grace and aſſiſtance in all his proceedings.

I have ſeene Princes, either when they would call a Parliament, or any other great Aſsembly, that they would firſt call to God moſt reverently for his grace therein. And now I ſee the contrarie, as it ſeemes they truſt more to their owne mindes and wills, then to Gods good grace, And even thereafter oftentimes doe their matters take effect; Wherefore not onely in this Hiſtory, but divers others, may be perceived moſt evident examples. Yet I ſee no man almoſt in authoritie, or high eſtate regard the ſame, which is the greater pitty, and the more to be lamented. Now here I deſiſt to ſpeake any further of this matter; and to proceed to others.

Chap. XIII.

Of the French Kings redemption out of captivity, and the Cardinals Embaſſage into France.

Vpon the taking of the French King, there were divers Conſultations and various opinions amongſt the Counſell: Some hold that our Soveraigne Lord the King could invade the Realme of *France*, he might eaſily conquer the ſame, for as much as the King with the moſt part of the Noble-men of *France* were in captivity. Some ſaid againe, that the King our Maſter ought to have had the French King priſoner, foraſmuch as hee was taken by our Kings Champion, and Captaine Generall the Duke of *Burbon* and the Emperour. Inſomuch that the King was adviſed thereby to occaſion of warre againſt the Emperour, becauſe hee kept the King of *France* out of our Kings poſſeſſion, with divers imaginations and deviſes as their fantaſies ſerved, which were too long here to relate.

Eaſie to invade *France*.

King *Henry* ought to have the French King captive.

Thus were they in long conſideration, whereof every man in the Court talked as his fanſie ſerved him, untill at the laſt divers Ambaſſadours from the Realme of *France* came to the King our Lord, deſiring him to take order with the Emperour for the French Kings delivery, as his Highneſſe wiſdome ſhould thinke beſt, wherein my Lord Cardinall bore great rule. So that after great deliberation and adviſe taken, it was thought good by the Cardinall that the Emperour ſhould deliver the French King out of his ward upon ſufficient pledges.

Divers Ambaſſadours from *France* to King *Henry* to take order for their Kings releaſe.

And afterwards it was thought meet, that the Kings two ſonnes (that is to ſay) the Dolphin and the Duke of *Orleans* ſhould be delivered in hoſtage for ſecurity of the Emperour, and the King our Soveraigne Lord, upon all

ſuch demands and requeſts as ſhould bee demanded of the French King, as well by the Emperour as by our Soveraigne Lord.

The Cardinall lamenting the French Kings captivity, and the Popes great adverſity (who yet remained in the Caſtle Angell, either as priſoner, or elſe for defence againſt his enemies, endeavored and laboured all that hee could with the King and his Counſell to take ſome order for the quietneſſe of them both.

The Cardinall endevoureth the peace of the Pope and the French King.

At the laſt as you heard before, divers of the great States and Lords of the Councell with my Lady *Anne* lay in continuall waite to ſpy a convenient occaſion to take the Cardinall in a ſnare.

Therefore they conſulted with the Cardinall, and informed him that they thought it a neceſſary time for him to take upon him the Kings Commiſſion, to travell beyond the ſeas, and by his wiſdome to compaſſe a preſent peace amongſt theſe great Princes and Potentates, encouraging him thereto, and alleadging that it was more meet for his wiſdome diſcretion, and authority to bring ſo weighty a matter to paſſe then any other within this Realme, their intent was no other but to get him from the King that they might adventure by the helpe of their chiefe Miſtreſſes to deprave him unto the King, and ſo in his abſence bring him into his diſgrace, or at the leaſt to be in leſſe eſtimation.

The Counſell adviſed the Cardinal to goe of the Embaſſage to *France*.

This was a plot.

Well the matter was ſo handled that the Cardinall was commanded to prepare himſelfe for the journey which hee tooke upon him, but whether willingly or not I cannot ſay. But this I know, that hee made ſo ſhort abode after the perfect reſolution thereof, that hee cauſed all things to be prepared ſpeedily for his journey. And every one of his ſervants were appointed that ſhould attend him in the ſame.

The Cardinall doth prepare for his Iourney.

When all things were concluded and provided for this noble Iourney, hee advanced forwards in the name of God. My Lord had with him ſuch of the Lords and

Biſhops

Biſhops as were not of the Conſpiracie.

Then marched hee forward from his new houſe at Weſtminſter through all *London*, over *London* bridge, having a great many of Gentlemen in a ranke before him in Velvet Coats, and the moſt part of them with chains of gold about their necks. And all his yeomen followed him with noble men, and great mens ſervants all in Oringe-tawny coats, and the Cardinals hat with *T.* and *C.* for *Thomas Cardinall* embroydered upon them as well upon his owne ſervants coats, as all the reſt of the Gentlemen, and his ſumpter Mules which were twenty and more in number: And when all his carriages and carts and other his traine were paſſed before, he rode very ſumptuouſly like a Cardinall with the reſt of his traine on his Mule with his ſpare Mule, and his ſpare houſe covered with crimſon Velvet, and gilt ſtirrops, following him. And before him hee had his two great ſilver Croſſes, his two Pillars of ſilver, the Kings broad Seale of *England*, and his Cardinals hat, and a Gentleman carrying his Ballance, otherwiſe called his Cloak-bagge, which was made of fine ſcarlet all embroydered very richly with gold. Thus hee paſſed through *London* as I ſaid before, and all the way in his ſaid Iourney hee was thus furniſhed, having his Harbengers in every place before which prepared lodgings for him and his ſaid traine. See his Magnificence.

The firſt Iourney hee made was two miles beyond *Debtford* in Kentunto Sir *Richard Wiltſheires* houſe, the reſt of his traine were lodged in *Debtford*, and in the countrey thereabouts.

The next day hee marched to *Rochester*, where hee lay in the Biſhops Pallace, and the reſt were lodged in the Citie Rocheſter.

The third day hee rode from thence to *Feverſham*, and there lodged in the *Abbey*, and his traine in the Towne and ſome about in the countrey.

The fourth day he rode to *Canterbury*, where he was kindly entertained by the Biſhop of the Citie, and there hee He came to *Canterbury*.

he continued foure or five dayes. In which ſeaſon was the Iubilee, and a great Faire in the Towne, by reaſon it was the feaſt of Saint *Thomas* their Patron, upon which day there was a ſolemne proceſſion wherein my Lord Cardinall was in his Legantine Ornaments, with his hat upon his head, who commanded the Monks and the Quire to ſing the Latine after this ſort: *Sancta Maria ora pro Papa noſtra Clemente*, and in this manner peruſed the Latine through: My Lord Cardinall kneeling at a ſtoole before the Quire doore prepared for him, with Carpets and Cuſhions: All the Monkes and the Quire ſtood in the body ſinging the Letany. At which time I ſaw my Lord Cardinall weepe tenderly, the which *James*, I, and others conceived to bee for griefe, that the Pope was in ſuch calamity and danger of the Lance Knights.

The Cardinall commandeth the Monkes to pray for the Pope.

The Cardinall wept.

The next day I was ſent with Letters from my Lord to a Cardinall in *Callice* in poſt, ſo that I was the ſame night in *Callice*. At my arrivall I found ſtanding upon the Peere without the Lanthorne-gate all the Councell of the Towne, to whom I delivered up my meſſage, and my Letters before I entered the Towne, where I lay untill my Lord came thither, who arrived two dayes after my comming thither before eight of the clock in the morning, and was received of all the noble Officers and Councell of the Towne, and the Major of the ſtaple with proceſſion, the Clarkes being in rich Copes having many rich Croſſes.

He arrived at *Callice*.

In the Lanthorne-gate a ſtoole with Cuſhions and Carpets was ſet for him where hee kneeled, and made his prayers: At which time they fenced him in with Seizures of ſilver, and ſprinkled water, that done they paſſed on before him in proceſſion, untill hee came unto Saint *Maries Church*, where at the high Altar turning him to the people hee gave them his Benediction and pardon, and then hee repaired with a great number of Noblemen and Gentlemen to a place in the Towne, called the Chequer, where he kept his houſe ſo long as he abode in the Towne,

He gave the people pardon.

Towne, going immediatly into his naked Bed, becauſe he was ſomewhat troubled with ſickneſſe by reaſon of his paſſage by Sea.

That night he called unto him *Mounſier de Bees*, Captaine of *Bulloigne*, with divers other Gallants and Gentlemen, who had dyned with him that day, and having ſome further conſultation with my Lord Cardinall, he and the reſt of the Gentlemen departed againe to *Bulloigne*.

Thus my Lord was daily viſited with one or other of the French Nobility.

When all his traine and carriage was landed, and all things prepared for his journey, his Grace called all his Noblemen and Gentlemen into the Privie Chamber, where being aſſembled before him, he ſaid; I have called you hither to declare unto you, that I would have you both conſider the dutie you owe to me, and the good will I ſemblably beare to you for the ſame. Your intendment of ſervice is to further the Authority I have by Commiſſion from the King, which diligent obſervance of yours. I will hereafter recommend to his Majeſtie, as alſo to ſhew you the Nature of the French-men, and withall to inſtruct you with Reverence, you ſhall uſe me for the high honour of the Kings Majeſtie, and to informe you how you ſhall entertaine. and accompany the Frenchmen, when you meet at any time.

The Cardinall calls all his followers into his privy Chamber.

The Cardinalls inſtructions to his followers.

Concerning the firſt point you ſhall underſtand for divers weighty affaires of his graces and for meere advancement of his royall dignity, hee hath aſſigned mee in this Journey to bee his Lieutenant, what reverence therefore belongeth to mee for the ſame I will ſhew you.

By vertue therefore of my Commiſſion and Lieutenantſhip, I aſſume and take upon mee to bee eſteemed in all honour and degrees of ſervice as unto his highnes is meet and due, and that by mee nothing bee neglected that to his State is due and appertinent, for my part you ſhall ſee that I will not omit one jot thereof: Therefore one

Their duty to him expreſſed.

one of your chiefe causes of your Assembly at this time is to informe you that you bee not ignorant of your duty in this; I wish you therefore as you would have my favour, and also charge you all in the Kings name, that you doe not forget the same in time and place, but that every of you doe observe his duty to mee according as you will at your returne avoide the Kings indignation, or deserve his Highnesse thankes; the which I will set forth at our returne, as each of you shall deserve.

The nature of the *Frenchmen*.

Now to the second point the nature of the *Frenchmen* is such that at their first meeting they will bee as familiar with you, as if they had knowne you by long acquaintance, and will commune with you in their *French* tongue as if they knew every word, therefore use them in a kind manner and bee as familiar with them as they are with you if they speake to you in their naturall tongue speake to them in *English*, for if you understand not them, no more shall they you. Then speaking merrily to one of the Gentlemen being a *Welshman Rice* (quoth hee) speake thou welsh to them and doubt not, but thy speech will be more difficult to them then their *French* shall bee to thee. Moreover hee said unto them all, let your entertainement and behaviour bee according to all Gentlemens in humility, that it may bee reported after our departure from thence, that you were Gentlemen of very good behaviour and humility; That all men may know, you understand your duties to your King, and to your Master. Thus shall you not onely obtaine to your selves great commendations and praises; But also greatly advance your Prince and Countrey.

Now being admonished of these things prepare your selves against to morrow, for then we purpose to set forward. Therefore we his servants being thus instructed, and all things being in a readinesse proceeded forwards the next day being *Mary Magdalens* day, my Lord Cardinall advanced out of *Calis* with such a number of black Coats

The Cardinall and his traine goe from *Calis*.

Coats as hath beene ſeldome ſeene, with the Ambaſſadour went all the Peeres of *Callis*, and *Groynes*. All other Gentlemen, beſides thoſe of his traine were garniſhed with black Velvet coats and Chaines of gold. Thus paſſed he forward, with his troope before three in a Ranke, which compaſſe extended three quarters of a mile in length, having his Croſſes, and all other his accuſtomed glorious furniture carried before him, as I have formerly related except the Broad Seale, the which hee left with Doctor *Taylor*, then Maſter of the Rolls untill his returne.

His troops 3. in ranke extended three quarters of a mile.

Thus paſſing on his way, we had ſcarce gone a mile, but it began to raigne ſo vehemently, that I have not ſeen the like for the time, which endured untill we came to *Bulloigne*, and ere we came to *Standingfield*, the Cardinall of *Lorraine* a goodly young Gentleman gave my Lord a meeting, and received him with much joy and reverence, and ſo paſſed forth with my Lord in communication untill wee came neere the ſaid *Standingfield*, which is a religious place ſtanding betweene the Engliſh, French, and Imperiall Dominions, being a Newter, holding of neither of them. Then there we waited for my Lord *le Count Brian* Captaine of *Picardy*, with a great number of Stradigatts or Arboncies ſtanding in array in a great peece of greene Oates, all in harneſſe upon light horſes, paſſing on with my Lord in a wing into *Bulloigne*, and ſo after into *Picardy*, for my Lord doubted that the Emperour would lay ſome Ambuſhment to betray him, for which cauſe he commanded them to attend my Lord for the ſafety of his owne perſon, to conduct him from the danger of his enemies.

The Cardinall of *Lorraine* meets my Lord.

Captaine of *Picardy*.

The French king ſent a Convoy.

Thus rode hee accompanied untill hee came nigh to *Bulloigne* within an Engliſh mile, where all the worſhipfull Citizens of *Bulloigne* came and met him, having a learned man that made an Oration in Latine to him, unto the which my Lord made anſwer, and that done, *Monſieur de Bees* Captaine of *Bulloigne* with his retinue met him

him on horſeback with all his Aſſemblie. Thus he marched into the Towne, lighting at the Abbey gate, from whence he was conveyed into the Abbey with proceſſion, and there they preſented him with the Image of our Lady, commonly called our Lady of *Bulloigne*, where was alwayes great offerings; That done, he gave his bleſſing to the people, with certaine dayes of pardon; Then went he into the Abbey to his lodging, but all his traine were lodged in the high baſe Towne.

His entertainment in *Bulloigne*.

Alſo at *Muterell*.

The next day after he had heard Maſſe, he rode to *Muterell*, where he was in like manner ſaluted by the worſhipfull of the Towne all in livery alike, where alſo a learned Oration was made to him in Latine, which his Grace anſwered againe in Latine. And as hee entered in at the gate, there was a Canopie of Silke imbroydered with like Letters, as his men had on their coates. And when he was alighted, his Footemen had it as due to their Office. There was alſo made Pageants for joy of his comming, who was called in the French tongue, whither ever he rode or came, *Le Cardinall de Panifagus*, and in Latine *Cardinalus Panifagus*, who was accompanied all that night with the Gentlemen of the Country thereabouts.

A Latine Oration.

Pageants made for joy.

His entertainment at *Aboville*.

The next day he tooke his journey towards *Aboville*, where he was in like manner entertained, and conveyed into the Towne, and moſt honourably welcommed with divers kindes of Pageants both coſtly, and wittily contrived to every turning of the ſtreetes: as he rode through the Towne, having a Canopie borne over him, richer then at *Muterill*, and ſo conveyed him to his lodging which was a faire houſe newly built with Brick, at which houſe the French King *Lowis* was married to the Kings Siſter, which was married after to the Duke of *Suffolke*. In this Towne of *Aboville* hee remained eight or nine dayes, where reſorted unto him divers of the French Kings Counſell, every day continually feaſting, and entertaining him, and the other Lords.

At

At the time of his departing out of the Towne, he rode to a Caſtle beyond the water, called by ſome, *Le Channell Percequeine*, ſtanding & adjoyning to the ſaid water upon a great Hill and Rock, within the which there was a Coledge of Prieſts; The ſcituation whereof was much like to the Caſtle of *Windſor* in *England*, and there he was received with a ſolemne proceſſion, conveying him firſt to the Church, and then to the Caſtle upon the Bridge over the water of *Some*, where King *Edward* the Fourth met with the French King, as you may reade at large in the Chronicles of *England*.

I left my Lord and rode to *Amience* to ſee the King.

My Lord was no ſooner ſeated in his lodging, but I heard, that the *French* King would come that day to the City of *Amience* which was not above ſix *Engliſh* miles from thence. And being deſirous to ſee his comming thither, I tooke with mee two of my Lords Gentlemen and rode preſently thither: And being but ſtrangers wee tooke up our lodging at the ſigne of the Angell, directly over againſt the weſt dore of the Cathedrall Church *de noſtre Dame*, where wee ſtayed in expectation of the Kings comming: And about foure of the clock came *Madame Regent* the Kings Mother riding in a very rich Charriot, and with her within was the Queene of *Navarre*, her Daughter, attended with a hundred or more of Ladies and Gentlewomen following, every one riding upon a white Palfrey, alſo her guard which was no ſmall number. And within two dayes after the King came in with a great Shot of Gunnes, & there was divers Pageants made onely for joy of his comming, having about his perſon and before him a great number of Noblemen and Gentlemen in three companies: The firſt, were of *Swithers* and *Burgonians* with gunnes; The ſecond, were *Frenchmen* with Bowes; The third, were *le Carpe-fall Scottiſhmen*, who were more comely perſons then all the reſt. The *French* guard and *Scottiſh* had all one Livery, being apparalled with rich Coates of white Cloath with a rich guard of ſilver Bullione of a hand-

First came *Madam Regent.*

Two dayes after the King, attended by *Swithers*, *Burgonians*, *French*, and *Scottiſh*.

a handfull broad: The King came riding on a rich Jennet, and did alight at the ſaid great Church and was conveyed with proceſſion to the Biſhops Pallace where hee was lodged. The next morning, I rode againe to *Picequeny* to attend upon my Lord, and when I came, my Lord was ready to goe on horſebacke to ride towards *Amience*, and paſſing on his way, hee was ſaluted by divers Noble perſonages making him Orations in Latine, to whom my Lord made anſwer *ex tempore*.

The Cardinall put on rich raiments.

Then was word brought him that the King was ready to meete him, wherefore hee had no other ſhift, but to light at an old Chappell that ſtood hard by the high way, and there hee newly apparrelled himſelfe in rich array; and ſo mounted againe upon an other Mule very richly trapped with a foote cloath of crimſon velvet purled with gold and fringed about the edges with a fringe of gold very coſtly, his ſtirrops of ſilver guilt, the Boſſes of the ſame, and the checkes of his Mules bit were all guilt with fine gold, and by that time hee was mounted againe in this gorgious manner; the King was come very neere within leſſe then an *Engliſh* quarter of a mile his guard ſtanding in array upon the top of an high hill expecting my Lords comming; to whom my Lord made as much haſt as conveniently hee could untill hee came within a paire of Buts length, and there hee ſtayed. The King perceiving that, cauſed *Monſieur van de Mount* to iſſue from him, and to ride to my Lord Cardinall to know the cauſe of his tarrying, and ſo *Monſieur van de Mount* being mounted upon a very faire Jennet tooke his race with his horſe till hee came even to my Lord, and then hee cauſed his horſe to come aloft twice or thrice ſo neere my Lords Mule, that hee was in doubt of his horſe and ſo alighted, and in humble reverence did his Meſſage to my Lord, that done hee repaired to the King.

The *French* King and the Cardinall meet.

And then the King advanced forwards, ſeeing my Lord

Lord doe the like, and in the mid way, they meet embracing each other with amiable countenances. Then came into the place all Noblemen and Gentlemen on both parts who made a mighty preſſe.

Then the Kings Officers cried *penant de la vant marche marche:* So the King with the Lord Cardinall on his right hand rode towards *Amience*; Every *Engliſh* Gentleman being accompained with an other of *France*. The traine of theſe two great Princes was two miles in length, that is to ſay from the place of their meeting unto *Amience* where they were nobly received with Gunnes and Pageants, untill the King had brought my Lord to his lodging, and then departed for that night. The King being lodged in the Biſhops Pallace: And the next day after dinner, my Lord rode with a great traine of *Engliſh* Noblemen and Gentlemen unto the Court to the King, at which time, the King kept his Bed, yet nevertheleſſe, my Lord came into his Bedchamber where on the one ſide of the Bed ſat the Kings Mother, and on the other ſide, the Cardinall of *Lorraine* accompanied with divers other Gentlemen of *France*, and after ſome communication, and drinking of wine with the Kings Mother, my Lord departed and returned to his owne lodging accompanied with divers other Lords and Gentlemen.

They March, the Cardinall on the Kings right hand.

Thus continued my Lord at *Amience* and alſo the King 14. dayes feaſting each other divers times, and there one day at Maſſe, the King and my Lord received the holy *Sacrament*, as alſo the Queene *Regent* and the Queene of *Navarre*, after that it was determined, that the King and my Lord ſhould remove, and ſo they rode to a City called *Campaine* which was more then 20. miles from *Amience*, unto which Towne I was ſent to provide lodging for my Lord, and in my travell, I having occaſion to ſtay by the way at a little Village to ſhoe my horſe; There came to me a ſervant from the Caſtle, there perceiving mee to bee an *Engliſhman*, and one of my Lord

The King and Cardinall at *Amience* 14. dayes.

They removed from *Amience* to *Campaine*.

Legates ſervants (as they then called my Lord) deſired mee to goe into the Caſtle to the Lord his Maſter, whom hee thought would bee very glad to ſee mee, to whom I conſented, becauſe I deſired acquaintance with ſtrangers, eſpecially with men of authority and honourable ranck; ſo I went with him, who conducted mee to the Caſtle, and at my firſt entrance, I was among the Watchmen who kept the firſt ward being very tall men and comely perſons, who ſaluted me very kindly; and knowing the cauſe of my comming, they advertiſed their Lord and Maſter: and forthwith the Lord of the Caſtle came out unto mee, whoſe name was *Monſieur Crookeſly* a Nobleman borne; and at his comming, hee embraced mee, ſaying, that I was heartily welcome, and thanked mee; that was ſo gentle as to viſit him, and his Caſtle, ſaying that hee was preparing to meet the King, and my Lord Cardinall, and to invite them to his Caſtle: and when hee had ſhewed mee the ſtrength of his Caſtle, and the Walls which were 14. foot broad, and I had ſeen all the houſes, hee brought mee downe into a faire inner Court where his Jennet ſtood ready for him with 12, other of the faireſt Jennets that ever I ſaw, eſpeccially his owne, which was a Mare: which Jennet he told mee, hee had 400. crownes offered for her; Upon theſe 12. Jennets were mounted 12. goodly Gentlemen, called Pages of honour, they rode all bare-headed in Coates of cloath of gold guarded with black velvet, and they had all of them boots of read *Spaniſh* leather.

Monſieur Crookeſly his going to invite the King and the Cardinall to his Caſtle.

Then tooke he his leave of me, commanding his Steward, and other of his Gentlemen to conduct me to his Lady to dinner; So they led me up to the Gatehouſe, wher then their Lady and Miſtris lay for the time that the King and the Cardinall ſhould tarry there. And after a ſhort time the Lady *Crookeſly* came out of her Chamber into the dyning roome, where I attended her comming, who did receive me very Nobly, like her ſelfe, ſhe having a traine of twelve Gentlemen that did attend on her.

The Cardinals ſervant nobly entertained.

her. Forasmuch (quoth she) as you are an English Gentleman, whose custome is to kisse all Ladies and Gentlewomen in your Countrey without offence, yet it is not so in this Realme; Notwithstanding, I will be so bold as to kisse you, and so shall you salute all my Maides. After this we went to dinner, being as nobly served as ever I saw any in *England*, passing all dinner time in pleasing discourses. The Lady salutes him her selfe.

And shortly after dinner I tooke my leave, and was constrained that night to lye short of *Campanie*, at a great walled Towne called *Moundrodrey*, the Suburbes whereof my Lord of *Suffolke* had lately burned; and early in the morning I came to *Campanie*, being Saturday, and Market day, where at my first comming I tooke up my Inne over against the Market place, and being set at dinner in a faire Chamber that looked out into the street, I heard a great noise and clattering of Bills; and looking out, I saw the Officers of the Towne bringing a Prisoner to execution, and with a Sword cut off his head. I demanded what was the offence, they answered me, for killing of Red Deare in the Forrest neere adjoyning. And incontinently they held the poore mans head upon a Pole in the Market place betweene the Stagges hornes, and his foure quarters set up in foure places of the Forrest.

Having prepared my Cardinals lodgings in the great Castle of the Towne, and seene it furnished, my Lord had the one halfe assigned, and the King the other halfe, and in like manner they divided the Gallery betweene them; And in the middest thereof, there was made a strong Wall with a Window and a Doore, where the King and my Lord did often meet and talke, and divers times goe one to the other through the same Doore. Also there was lodged in the same Castle Madam Regent the Kings Mother, and all the Ladies and Gentlewomen that did attend on her. The French King the Lord Cardinall, and the Queene Regent lodged all in one Castle.

Not long after came the Lord Chancellour of *France*,

a very witty man, with all the Kings grave Councellours, where they tooke great paines daily in conſultation. At which time I heard my Lord Cardinall fall out with the Chancellour of *France*, laying to his charge, that he went about to hinder the League which was before his comming concluded upon, by the King our Soveraigne Lord, and the French King their Maſter. Inſomuch that my Lord ſtomacked him ſtoutly, and told him it was not he that ſhould infringe the amiable friendſhip. And if the French King his Maſter being there preſent would follow his the Chancellours counſell, hee ſhould not faile ſhortly after his returne to feele the ſmart, what it was to maintaine Warre againſt the King of *England*, and thereof hee ſhould be well aſſured; inſomuch that his angry ſpeech and bold countenance made them all doubt how to quiet him to the counſell, who was then departed in a great fury.

The Cardinall fell out with the Chancellour of *France*.

The Cardinal departs in anger.

Now here was ſending, here was comming, here was intreating, and here was great ſubmiſſion and interceſſion made unto him to reduce him to his former communication, who would in no wayes relent untill *Madame Regent* came to him her ſelfe, who handled the matter ſo well that ſhee brought him to his former communication, and by that meanes, hee brought all things to paſſe, that before hee could not compaſſe, which was more out of feare then affection the *French* King had to the matter in hand; for now hee had got the heades of all the Councell under his girdle.

Great means uſed to bring him again to conſultation.

The next morning early after this conflict, the Cardinall aroſe about 4. of the clock, and ſate him downe to write Letters into *England* unto the King, commanding one of his Chaplaines to prepare him ready; Inſomuch that the Chaplaine ſtood ready in his Veſtures untill foure of the clocke in the afternoone. All which ſeaſon my Lord never roſe to eate any meate, but continually writ Letters with his owne hand; And about foure of the clocke in the afternoone he made an end of writing, comman-

The Cardinall writes Letters into *England*.

commanding one *Chriſtopher Gunner* the Kings Ser- He ſendes poſt
jeant to prepare himſelfe without delay to ride Poſt into into *England*;
England with his Letters whom he diſpatcht away ere ever he dranke. That done, he went to Maſſe and Mattins, and other devotions with his Chaplaine, as he was accuſtomed to doe, and then went to walke in a Garden the ſpace of an houre and more, and then ſaid Evening ſong, and ſo went to dinner and ſupper, making no long ſtay, and ſo went to bed.

The next night following, my Lord cauſed a great ſupper to be made, or rather a Banquet for *Madam Regent* The Cardi-
and the Queene of *Navarre*, and other Noble Perſona- nall feaſts
ges, Lords and Ladies. At which ſupper was *Madam* two Queens;
Lewis, one of the Daughters of *Lewis* the laſt King, whoſe ſiſter lately dyed, theſe two Siſters were of their Mother Inheritours of the Dutchie of *Brittaine*. And foraſmuch as King *Francis* had married one of the Siſters by which he had one Moytie of the ſaid Dutchie, hee kept the ſaid *Madam Lewis* the other Siſter without Mariage to the intent the whole Dutchie might deſcend to him or his ſucceſſours after his death for lacke of iſſue of her.

But now let us returne to the Supper or Banquet, where all thoſe noble perſonages were highly feaſted. And at the middeſt of the ſaid Banquet the French King In comes the
and the King of *Navarre* came ſuddenly in, who tooke French King,
their places in the loweſt part thereof; There was not and the King
onely plenty of fine meates, but alſo much mirth and ſo- of *Navarre*.
lace aſwell in merry communication, as alſo the noyſe of my Lords Muſique, who played there all that night ſo cunningly, that the two Kings tooke great delight therein, inſomuch that the French King deſired my Lord to lend them unto him for the next night. And after the
Supper or Banquet ended, the Lords fell to dancing a- The French
mongſt whom one *Madam Fountaine* had the praiſe. King much
And thus paſſed they the moſt part of the night ere they taken with
parted. my Lords
Muſicke.

The next day the King tooke my Lords Muſicke, and rode to a Noblemans houſe, where was ſome living Image to whom he had vowed a nights pilgrimage. And to performe his devotion when he came there (which was in the night) he danced and cauſed others to doe the ſame, and the next morning he returned to *Campanie*.

The French King hunted the wild Boare.

The King being at *Campanie*, gave order that a wild Bore ſhould be lodged for him in the Forreſt, whether my Lord Cardinall went with him to ſee him hunt the wild Bore, where the Lady *Regent* with a number of Ladies and Damſels were ſtanding in Chariots looking upon the toyle, amongſt theſe Ladyes ſtood my Lord Cardinall, to regard the hunting in the Lady *Regents* Chariot. And within the Toyle was the King with divers Ladyes of *France* ready furniſhed for the high and dangerous enterprize of hunting of this perilous wilde Swine.

The King being in his Doublet and Hoſe all of ſheepes colour cloth richly trimmed, in his ſlippe a brace of very great Gray-hounds, who were armed as their manner there is to defend them from the violence of the Beaſts tuskes. And the reſt of the Kings Gentlemen that were appointed to hunt, were likewiſe in their Doublets and Hoſe, holding each of them a very ſharpe Bores ſpeare. Then the King commanded the Keepers to uncouch the Boare; And that every perſon within the Toyle ſhould goe to a ſtanding, among whom were divers Gentlemen of *England*.

The Boare preſently iſſued out of his denne, and being purſued by a hound came into the plaine, where he ſtayed a while gazing upon the people, and the hound drawing neere him, he eſpied a Buſh upon a Banke; under the buſh lay two Frenchmen, who fled thither, thinking there to be ſafe; But the Bore ſmelling them, and thruſting his head into the Buſh, theſe two men came away from thence, as men uſe to fly from the danger of death.

Then was the Boare by violence of the Hunters driven from

from thence, who ran ſtraite to one of my Lords Foot-men being a very tall man, who had in his hand an Engliſh Javelin, with which he defended himſelfe a great while. But the Bore continued foaming at him with his great Tuskes; at the laſt the Boare broke in ſunder his Javelin, ſo that he was glad to draw his ſword, and therewith ſtood upon his guard untill the Hunters came and reſcued him, and put the Boare once againe to flight to an other Gentleman of *England*, one Maſter *Ratcliffe*, who was ſonne and heire to the Lord *Fitzwalter*, now Earle of *Suſſex*, who by his Boares ſpeare reſcued himſelfe. There were many other paſſages, but I forbeare prolixitie, and returne to the matter in hand.

Many dayes were ſpent in conſultation, and expectation of *Chriſtopher Gunners* returne, who was formerly ſent poſt into *England* with Letters, as I ſaid before; At laſt he returned with Letters, upon receipt whereof, my Lord prepared with all expedition to returne to *England*.

Preparation to returne into *England*.

That morning that my Lord intended to remove being at Maſſe in his Cloſet, he Conſecrated the Chancellour of *France*, a Cardinall, and put his Hat on his head, and his cap of Scarlet, and then tooke his journey, and returned into *England* with all the expedition hee could, and came to *Sayne*, and was there nobly entertained of my Lord *Stanes*, who was captaine of that place, and from thence went to *Callis*, where he ſtayed a while for ſhipping of his goods. And in the meane time hee eſtabliſhed a worke to be there kept for all Nations. But how long, or in what ſort it continued, I know not; For I never heard of any great good it did, or of any Aſſembly of Merchants or traffique of Merchandize that were brought thither for ſo great and mighty a matter, as was intended for the good of the Towne; This being eſtabliſhed, he tooke ſhipping for *Dover*, and from thence rode poſt to Court.

The Cardinal that morning he came away made the Chancellour of *France* a Cardinall.

The King being then in his progreſſe at Sir *Henry Wy-*

Wyats house in Kent, of whom I and other of his servants thought hee should have beene nobly entertained, as well of the King himselfe as of the Nobles: But wee were all deceived in our expectations: Notwithstanding he went immediatly to the King after his returne, with whom hee had long talke, and continued two or three dayes after in the Court, and then retyred to his house at Westminster where he remained till Michaelmas Term, which was within a fort-night after, and there hee exercised his place of Chancellorship, as hee had done before.

He arrives at the court.

And immediatly after the beginning of the Terme hee caused to be assembled in the Starre-chamber all the noble men, Iudges and Iustices of the peace of every shire throughout *England*, and were at *Westminster*-Hall then present. And there hee made a long Oration, declaring the cause of his Embassage into *France*, and of his proceedings therein, saying that hee had concluded such an Amity and peace, as never was heard of in this Realme, betweene our Soveraigne Lord the Kings Majesty, the Emperour and the French King; for a perpetuall peace which shall bee confirmed in writing, under the seales of both Realmes engraven in gold: Offering further that our King should receive yearly by that name out of the dutchy of *Normandy*, all the charges and losses hee had sustained in the warres.

The Cardinall maketh an oration in the Starchamber.

A perpetuall peace made with France.

And also for as much as there was a restraint made of the French Queenes Dowry (whom the Duke of Suffolke had married) for many yeares together during the warres: It was concluded that shee should not onely receive the same according to her just right, but also the Arrerages being unpaid during the said restraint should be perfected shortly after. The resort of Ambassadours out of *France* should bee such a great number of Noblemen and Gentlemen to confirme the same as hath not bin seene heretofore repaire hither out of one Realme.

This peace thus concluded, there shall be such an ami-

ty

ty betweene them of each Realme, and entercourſe of Merchandiſe, that it ſhall bee ſeene to all men to bee but one Monarchie. Gentlemen and others may travell from one countrey to an other for their recreations and pleaſure. And Merchants of either countrey may traffike ſafely without feare of danger. So that this Realme ſhall ever after flouriſh.

Therefore may all Engliſhmen well rejoyce and ſet forth the truth of this Embaſſie in the Countrey. Now my Maſters I beſeech you and require you in the Kings behalfe, that you ſhew your ſelves as loving and obedient ſubjects in whom the King may much rejoyce, &c. And ſo hee ended his Oration, and brake up the Court for that time.

CHAP. XIIII.

Of the French Ambaſſadours entertainment and diſpatch.

NOw the great long looked for Ambaſſadours are arrived, being in number eight perſons of the Nobleſt and moſt worthy Gentlemen in all *France*, who were nobly received from place to place, and ſo conveyed through *London* to the Biſhops Palace in *Pauls* Church-yard, where they were lodged, to whom divers Noblemen reſorted and gave them noble preſents (eſpecially the Maior of the Citie of *London*) as Wines, Sugars, Beeves, Muttons, Capons, wild Fowle, waxe, and other neceſſary things in abundance for the expences of his houſe.

They reſorted to the Court being then at *Greenewich* on Sunday, and were received of the Kings Majeſtie of whom they were entertained highly.

The Embaſſadours eſtabliſh our King in the order of France.

They had a Commiſſion to eſtabliſh our Kings Highneſſe in the order of *France*, to whom they brought for that intent a coller of fine gold, with a Michell hanging thereat

thereat, and Robes to the ſaid order appertaining, which were of blew velvet, and richly imbroydered, wherein I ſaw the King paſſe to the Cloſet, and after in the ſame to Maſſe.

The King of England ſent Ambaſſ. into *France* to eſtabliſh the French King in the order of the Garter.

And to gratifie the French King for his great honour, hee ſent incontinently noble men here in *England* of the order of the Garter, which Garter the Herauld carried into *France* unto the French King, to eſtabliſh him in the order of the Garter, with a rich Coller and Garter, and Robes according to the ſame: The French Ambaſſadors ſtill remayning here, untill the returne of the Engliſh.

All things being then determined and concluded concerning the perpetuall peace; upon ſolemne Ceremonies and Oathes contained in certaine Inſtruments concerning the ſame. It was concluded there ſhould be a ſolemne Maſſe ſong in the Cathedrall Church of *Pauls* in *London* by the Cardinall, the King being preſent at the ſame in his traverſe to performe all things determined.

And for the preparation thereof, there was a Gallery from the Weſt-doore of *Pauls* Church through the body of the ſame up to the Quire, and ſo to the high Altar into the Traverſe. My Lord Cardinall prepared himſelfe to ſing the Maſſe, aſſociated with twenty foure Miters of Biſhops and Abbots, who attended him with ſuch Ceremonies, as to him were then due by reaſon of his Legative Prerogative.

And after the laſt *Agnus* the King roſe out of the Travers and kneeled upon a Carpet and Cuſhions before the high Altar, and the like did the great Maſter of *France* chiefe Ambaſſadour, that here preſented the Kings perſon of *France*, betweene whom the Lord Cardinall divided the bleſſed Sacrament, as a perfect oath and bond for ſecurity of the ſaid Covenants, of the ſaid perpetual peace.

The King of England and France Ambaſſadours receive the Sacraments to confirme the perpetual peace.

That done, the King went againe into the Travers, this Maſſe being ended, which was ſolemnely ſung both by the Quire of the ſame Church, and all the Kings Chappell.

Then my Lord tooke and read the Articles of peace openly,

openly before the King and all other, both English and French, and there in sight of all the people the King put his hand to the gold Seale, and subscribed with his owne hand, and delivered the same to the grand Master of *France*, as his deed, who semblably did the like; that done they departed and rode home with the Cardinall, and dined with him, passing all the day after in consultation of weighty affaires touching the Articles and conclusion of the said peace.

The Articles of peace read by the Cardinall.

The King subscribeth and sealeth.

Then the King departed to *Greenwich* by water, at whose departure it was concluded by the Kings devise, that all the Frenchmen should remove to *Richmond* and hunt there: And from thence to *Hampton* Court, and there to hunt likewise. And the Lord Cardinall there to make a Banquet or Supper or both, and from thence they should ride to *Windsor*, and there hunt: And after returne to the King at *Greenwich*, and there to banquet with him before their departure.

The French Nobility conveyed to *Richmond*.

This determined they all repaired to their lodgings, then was there no more to doe, but to make preparation in all things for the entertainment of this great Assembly at *Hampton* Court at the time appointed by my Lord Cardinall, who called before him all his chiefe Officers, as Stewards, Treasurers, Clarkes, and Comptrollers of his Kitchin, to whom hee declared his whole mind touching the entertainment of the French-men at *Hampton* court, to whom hee also gave command, neither to spare for any cost or expence, nor paines to make them such a triumphant Banquet, as they might not onely wonder at it here; but also make a glorious report to the great honour of our King and this Realme.

Thus having made knowne his pleasure, to accomplish his commandement, they sent out all the Carriers Purveyors and other persons to my Lords friends to prepare: Also they sent to all expert Cooks, and cunning persons in the art of cookery in *London*, or else where that might be gotten to beautifie the noble Feast.

Then

Then the Purveyours provided, and my Lords friends ſent in ſuch proviſion that it was a wonder to ſee it.

The Cooks they wrought both day and night in many curious deviſes, where was no lacke of gold, ſilver, or any other coſtly thing: the Yeomen and Grooms of his Wardrobe were buſied in hanging the Chambers with coſtly Hangings, and furniſhing the ſame with beds of ſilke and other furniture for the ſame in every degree:

The roomes richly hung.

Then my Lord ſent mee being his Gentleman Vſher, and two other of my fellowes to foreſee all things touching our roomes to bee richly garniſhed, wherein our paines was not ſmall. But daily wee travelled up and downe from Chamber to Chamber to ſee things fitted.

Then wrought Ioyners, Carpenters, Painters, and all other Artificers needfull, that there was nothing wanting to adorne this noble Feaſt: There was carriage and re-carriage of plate, ſtuffe, and other rich emploiments, ſo that there was nothing lacking that could be deviſed or imagined for the purpoſe. There were alſo provided two hundred and eighty beds with all manner of furniture to them, too long here to be related.

200. and 80. beds prepared.

The day aſſigned to the French-men being come, they were ready aſſembled before the houre of their appointment, wherfore the Officers cauſed them to ride to *Hanworth*, a Parke of the Kings within three miles of *Hampton* Court, there to ſpend the time in hunting till night, which they did, and then returned, and every of them were conveyed to their ſeverall Chambers having in them good fires and ſtore of wine, where they remayned till Supper was ready.

The ordering of the banquetting rooms.

The Chambers where they ſupped and banquetted, were adorned thus.

Firſt the great wayting Chamber was hung with very rich cloath of Arras, and ſo all the reſt ſome better then others, and furniſhed with tall yeomen to ſerve: There were ſet Tables round about the Chambers, Banquet-wiſe covered: Alſo a Cubbard garniſhed with white

Plate

plate, having alſo in the ſame chamber foure great plates to give the more light, ſet with great lights, a great fire of wood and coales.

The next Chamber was the Chamber of preſence, richly hanged alſo with cloath of *Arras*, and a ſumptuous cloath of State furniſhed with many goodly Gentlemen to ſerve. The Tables were ordered in manner as the other were, ſave onely the high table was removed beneath the cloath of State, towards the midſt of the Chamber with ſix desks of plate, garniſhed all over with fine gold, ſaving one paire of Candleſticks of ſilver and guilt, with lights in the ſame, the Cubberd was barred about that no man could come very neere it, for there were divers peeces of great ſtore of plate to uſe, beſides the plates that hung on the Walles to give light, were ſilver and guilt with wax lights.

Now were all things in readines, and ſupper fit, the principall Officers cauſed the Trumpets to blow, to warne them to ſupper. Then the Officers conducted the Noblemen where they were to ſup, and they being ſet the ſervice came up, in ſuch aboundance both coſtly and full of deviſes with ſuch a pleaſant noiſe of muſique, that the *Frenchmen* (as it ſeemed) were wrapt up in a heavenly Paradice. You muſt underſtand, that my Lord Cardinall was not there all this while. But the *French Monſieurs* were very merry, with their rich fare and curious cates and knackes. But before the ſecond courſe, my Lord Cardinall came in booted and ſpurred ſuddenly amongſt them, at whoſe comming there was great joy every man riſing from his place, whom my Lord Cardinall cauſed to ſit ſtill and keepe their places, and being in his riding apparrell, called for his chaire and ſat him downe in the midſt of the high Table, and was there as merry and pleaſant as ever I ſaw him in my life.

The *Frenchmen* conducted to ſupper.

The Cardinall comes in ere the ſecond courſe.

Preſently after came up the ſecond courſe, which was above 100. ſeverall deviſes, which were ſo goodly and coſtly, that I thinke, the *Frenchmen* never ſaw the like.

But the rareſt curioſity of all the reſt, they all wondred at (which indeed was worthy of wonder) were

castles with Images in the same like Saint *Paules* Church for the Modell of it, there were beasts, birdes, fowles, personages most excellently made, some fighting with swordes, some with gunnes, other with crosbowes, some dancing with Ladies, some on horseback with compleat armour, justling with long and sharpe speares, with many more strange devises, which I cannot describe: Amongst all, I noted, there was a chesboard made of spice plate with men of the same, and of good proportion.

And because the *Frenchmen* are very expert at that sport. My Lord Cardinall gave that same to a *French* Gentleman, commanding, that there should bee made a good case to convey the same into his Country.

The Cardinall drinks a health to both Kings.

Then called my Lord for a great boule of gold filled with Hipocras, and putting of his cap said, I drinke a health to the King my Soveraigne Lord, and next unto the King your Master. And when hee had dronke a harty draught, hee desired the grand Master to pledge him a cup, which cup was worth 500. Markes; And so all the Lords in order pledged these great Princes.

Then went the cup merrily about, so that many of the *Frenchmen* were led to their beds; then went my Lord into his privy Chamber making a short supper or rather a short repast, and then returned againe into the presence Chamber amongst the *Frenchmen*, behaving himselfe in such a loving sort and so familiarly towards them, that they could not sufficiently commend him.

And while they were in communication and past time, all their livery were served to theirs Chambers, every Chamber had a Bason and Ewer of silver, & a great livery pot with plenty of wine and sufficient of every thing.

Thus furnished was every roome about the house, when all was done, then were they conducted to their lodgings.

In the morning after they had heard Masse, they stayed & dyned with my Lord, and so departed towards *Windsor*: And as soone as they were gone, my Lord returned to *London*, because it was the midst of the Tearme.

You must conceive, the King was privy to this magnificent

ificent feaſt, who then intended farre to exceede the ſame, which I referre to the *French* mens returne. Now the King had given command to his Officers to provide a farre more ſumptuous Banquet for the Strangers, then they had at the Cardinals, which was not neglected. After the return of theſe Strangers from *Windſor*, which place they much commended for the ſcituation thereof, the King inuited them to the Court where they dyned, and after dynner, they danced, and had their paſtime till ſupper time.

Then was the Banquet Chamber in the little Yard at *Greenwich* furniſhed for the entertainement of theſe Strangers, to which place they were conducted by the greateſt perſonages then being in the Court, where they did both ſup and banquet, but to deſcribe to you the order hereof, the variety of coſtly diſhes, and the curious deuiſes my weake abillity and ſhallow capacity would much eccliſpe the magnificence thereof. But thus much take notice of that although, that Banquet at *Hampton* Court was marueilous ſumptuous, yet this Banquet excelled the ſame as much, as gold doth ſilver in valne. And for my part I never ſaw the like. His Maieſtie inuites the Stangers to the Court.

In the midſt of the Banquet, there was turning at the Barriers of luſty gents in compleat Armour very gorgious on foote and the like on horſebacke: And after all this, there was ſuch an excellent interlude made in Latine, that I never ſaw nor heard the like, the Actours Apparrell being ſo gorgious, and of ſuch ſtrange deuiſes, that it paſſeth my poore capacity to relate them.

This being ended, there came a great company of ladies and Gentlewomen, the chiefeſt beauties in the Realme of *England* being as richly attired as coſt could make, or art deuiſe to ſet forth their geſtures proportions or beauties, that they ſeemed to the Beholders, rather like celeſtiall Angels then terreſtiall Creatures, and in my iudgement worthy of admiration, with whom the gents of *France* danced and maſked, every man chooſing his Lady as his fancy ſerued: That done and the Maſquers departed, came in an other Maſque

of Ladies and Gentlewomen so richly attired, as I cannot expresse; These Ladies Masquers tooke each of them one of the *French men* to dance, and here note that these Noble women spoke all of them good *French*, which delighted them much to heare the Ladies speake to them in their owne language.

Thus triumphantly did they spend the whole night from five of the clocke at the night, unto two or three of the clock in the morning, at which time the Gallants drew all to their lodgings to take their rest.

As neither health, wealth, nor pleasure can alwayes last, so ended this triumphant Banquet, which being past, seemed in the morning to the Beholders, as a phantastique dreame.

Their preparation for *France*.

Now after all this solemne banquetting, they prepared with Bagge and Baggage to returne. And thereupon repaired to the King, and in order, every man tooke his leave of his Majesty, and the Nobles, by whom the King sent his princely pleasure and commendations to the King their Master, thanking them for their paines. And after great communication had with the great Master of that Ambassage, hee bad them adue.

They take leave of the King.

Then they came to *Westminster* to my Lord Cardinall to doe the like, of whom hee received the Kings reward, which I shall hereafter relate.

The Kings reward.

First, every man of honour and estimation had plate, some to the value of 2. or 300. pounds, and some of 400. pounds, besides the great guifts before received of his Majesty; As gownes of velvet with rich furres, great chaines of gold, and some had goodly horses of great value, with divers other guifts of great value, which I cannot call to remembrance; but the worst of them had the summe of 20. crownes, and thus being nobly rewarded my Lord after humble commendations to the *French* King bad them farewell, and so they departed.

And also of the Cardinall.

The next day, they were conveyed to *Dover* to the Sea side, withall their furniture being accompanied with many *English* yong gallants, and what report of their royall entertainement, they made in their owne Country I never heard.

CHAP.

CHAP. 15.

Of the Kings discovery of his love to Mistris Anne Bulloigne *to the Cardinall, with the Cardinals distike, and also the opinions of all the learned Bishops in* England *and forraigne Universities.*

AFter this beganne new matters which troubled the heads and imaginations of all the Court, wherewith all their stomacks were full, but little digestion, *viz.* the long concealed affection of the King to Mistris *Anne Bulloigne* now brake out, which his Majesty discloſed to the Cardinall, whose often perswasions on his knees tooke no effect.

My Lord thereupon being compelled to declare to his Majesty his opinion and wisedome in the advancement of the Kings desires, thought it not safe for him to wade too farre alone, or to give rash judgement in so weighty a matter, but desired leave of the King to aske Counsell of men of ancient and famous learning both in the Divine and Civill Lawes.

Now this being obtained, he by his Legatine Authority sent out his Commissions for the Bishops of this Realme, who not long after assembled all at *Westminster* before my Lord Cardinall. And not only these *Prelates*, but also the most learned men of both *Universities*, and some from divers Cathedrall Colledges in this Realme, who were thought sufficiently able to resolve this doubtfull question.

At this learned assembly was the Kings Case consul-

The Kings Case discussed by an assembly of Bishops.

ted of, debated, argued and judged from day to day. But in conclusion when these ancient Fathers of Law and Divinity parted, they were all of one judgement, and that contrary to the expectation of most men. And I heard some of the most famous and learned amongst them say, the Kings Case was too obscure for any man, and the poynts therein were doubtfull to have any resolution therein, and so at that time with a generall consent departed, without any Resolution or judgement.

In this assembly of Bishops and divers other learned men, it was thought very expedient that the King should send out his Commissioners into all Vniversities in Christendome, as well heere in *England*, as Forraigne Regions, there to have this Case argued substantially, and to bring with them from thence every definition of their opinions of the same, under the Seale of every Vniversity, and thus for this time were their determinations.

Cõmissioners sent to all the forraigne Vniversities.

And thereupon divers Commissioners were presently appoynted for this designe: So some were sent to *Cambridge*, some to *Oxford*, some to *Lorraigne*, others to *Paris*, some to *Orleance*, others to *Padua*, all at the proper costs and charges of the King, which in the whole amounted to a great summe of mony: and all went out of this Realme, besides the charge of the Embassage to those famous and notable persons of all the Vniversities, especially such as bare the rule, or had the custody of the Vniversity Seales, were fed by the Commissioners with such great summes of mony, that they did easily condiscend to their requests, and grant their desires.

By reason whereof all the Commissioners returned with their purpose, furnished according to their Commissions under the Seale of every severall Universitie, whereat there was no small joy conceived

conceived of the principall parties. Insomuch that ever after the Commissioners were had in great estimation, and highly advanced, and liberally rewarded farre beyond their worthy deserts. Notwithstanding they prospered, and the matter went still forward, having now as they thought, a sure staffe to leane upon.

The Cardinal sends againe for the bishops

These proceedings being declared unto my Lord Cardinall, hee sent agayne for the Bishops, to whom he declared the effect of these Commissioners paynes, and for assurance thereof, shewed them the instruments of each Vniversity under their severall Seales, and the businesse being thus handled, they went agayne to consultation how things should bee ordered.

At last it was concluded that it was very meete the King should send unto the Pope his Holinesse, the opinions of both Vniversities of *England*, and also Forraigne Vniversities, which were manifestly authorized by their common Seales. And it was also thought fit the opinions of the worthy Prelates of *England* should be sent to the Pope, comprised in an Instrument which was not long time in finishing.

Nor was it long after that the Ambassadours were assigned for this designe, who tooke their journey accordingly, having certayne instruments, that if the Pope would not thereupon consent to give judgement definitively in the Kings Case, then to require another Commission from his Holinesse to be granted to his Legate, to establish a Court heere in *England*, for that purpose only, to be directed to my Lord Cardinall Legate of *England*, and to Cardinall *Campain* Bishop of *Bath*, which the King gave him at a certayne time, when hee was sent Embassadour hither from the Pope his Holinesse, to determine and rightly

Embassadors sent to th'pope

The Kings Case discussed by an assembly of Bishops.

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Cõmissioners sent to all th forraigne Vniversities.

IRREGULAR

PAGINATION

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Embassadors sent to th'pope

The Kings Caſe diſcuſſed by an aſſembly of Biſhops.

ted of, debated, argued and judged from day to day. But in concluſion when theſe ancient Fathers of Law and Divinity parted, they were all of one judgement, and that contrary to the expectation of moſt men. And I heard ſome of the moſt famous and learned amongſt them ſay, the Kings Caſe was too obſcure for any man, and the poynts therein were doubtfull to have any reſolution therein, and ſo at that time with a generall conſent departed, without any Reſolution or judgement.

In this aſſembly of Biſhops and divers other learned men, it was thought very expedient that the King ſhould ſend out his Commiſſioners into all Vniverſities in Chriſtendome, as well heere in *England*, as Forraigne Regions, there to have this Caſe argued ſubſtantially, and to bring with them from thence every definition of their opinions of the ſame, under the Seale of every Vniverſity, and thus for this time were their determinations.

Cõmiſſioners ſent to all the forraigne Vniverſities.

And thereupon divers Commiſſioners were preſently appoynted for this deſigne: So ſome were ſent to *Cambridge*, ſome to *Oxford*, ſome to *Lorraigne*, others to *Paris*, ſome to *Orleance*, others to *Padua*, all at the proper coſts and charges of the King, which in the whole amounted to a great ſumme of mony: and all went out of this Realme, beſides the charge of the Embaſſage to thoſe famous and notable perſons of all the Vniverſities, eſpecially ſuch as bare the rule, or had the cuſtody of the Vniverſity Seales, were fed by the Commiſſioners with ſuch great ſummes of mony, that they did eaſily condiſcend to their requeſts, and grant their deſires.

By reaſon whereof all the Commiſſioners returned with their purpoſe, furniſhed according to their Commiſſions under the Seale of every ſeverall Univerſity, whereat there was no ſmall joy conceived

conceived of the principall parties. Insomuch that ever after the Commissioners were had in great estimation, and highly advanced, and liberally rewarded farre beyond their worthy deserts. Notwithstanding they prospered, and the matter went still forward, having now as they thought, a sure staffe to leane upon.

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Embassadors sent to th'pope

The Pope doth grant their ſuite.

judge according to their Conſciences. To the which, after long ſuite made, and for the good will of the ſaid Cardinall, the Pope granted their Suite.

Then they returned into *England*, relating unto the King that his Graces pleaſure ſhould be now brought to paſſe ſubſtantially, being never more likely, conſidering the ſtate of the Iudges.

The Pope ſends his Legate into *England*.

Long was the expectation on both ſides for the comming over of the Legat *from* Rome, *who at laſt arrived in* England *with his Commiſſion, and beeing much troubled with the Gout, his journey was long and tedious ere hee could get to* London, *who ſhould have beene moſt ſolemnly received at* Black-heath; *but hee deſired not to bee ſo entertained with Pompe and vaine-glory; and therefore he came very privately on his owne Horſe without* Temple-Barre *called* Bath-place, *where he lay: The Houſe being furniſhed of all manner of Proviſion of my Lords. So after ſome deliberation and conſultation in the ordering of the Kings buſineſſe now in hand by his Commiſſion and Articles of his Ambaſſage, which beeing read, it was determined that the King and the good Queene his lawfull Wife, ſhould be judged at* Bride-wel *and in* Blackfriers, *and ſome place thereabouts the Court to bee kept for the diſputation and determination of the cauſes and differences betweene the King and the Queene, where they were to repaire before theſe two Legates, who ſat as Iudges; before whom the King and Queene were cited and ſummoned to appeare, which was a ſtrange ſight, and the neweſt deviſe that ever was heard or read of in any Story or Chronicle: A King and a Queene to be compelled to appear in a Court as common perſons within their owne Realme and Dominions, and to abide the judgments and decrees of their Subjects, beeing a Prerogative belonging to the royall Diadem.*

CHAP.

CHAP. 16.

A new Court erected to determine the Kings case, two Cardinals being Iudges, having power to convent the King and Queene, the issue thereof.

IT is a wonderfull thing to consider the strength of Princes Wils when they are bent to have their pleasure fulfilled, wherin no reasonable perswasions wil serve the turne; how little doe they regard the dangerous sequels that may ensue aswell to themselves as to their Subjects. And amongst all things there is nothing that makes them more wilful then Carnall Love, and various affecting of voluptuous desires, wherein nothing could be of greater experience then to see what inventions were furnished, what Lawes were enacted, what costly Edifices of noble and ancient Monasteries were there over-throwne, what diversities of opinions then arose, what extortions were then cõmitted, how many learned and good men were then put to Death, and what alterations of good ancient Lawes, Customes, and Charitable foundations were turned from the relieſe of the poore, to the utter destruction and desolation, almost to the subversion of this noble Realme.

It is a thousand pitties to understand the things that since have hapned to this Land, the proofe whereof hath taught all us English-men lamentable experience. If mens eyes be not blind they may see, and if their eares be not stopped they may heare; and if pitty bee not exiled, their hearts may relent and lament at the sequell of this inordinate Love, although it lasted but a while. *O Lord God with-hold thine indignation from us.*

You ſhall underſtand as I ſayd before, that there was a Court erected at Black-Fryers London, where theſe two Cardinals ſate as Judges: Now will I deſcribe unto you the order of the Court.

Firſt, there were many tables and benches ſet in manner of a Conſiſtory, one ſeate beeing higher than another for the Judges aloft, above them three degrees high was a Cloth of Eſtate hanged, and a Chaire Royall under the ſame, wherein ſate the King, and ſome diſtance off ſate the Queene, and at the Iudges feete ſate the Scribes and Officers for the execution of the Proceſſe; the chiefe Scribe was Doctor *Stevens* after Biſhop of *Wincheſter*, and the Apparatour who was called Doctor of the Court, who was one *Cooke* of *Weſtminſter*. Then before the King, and the Iudges ſate the Arch-Biſhop of *Canterbury* Doctor *Warham*, and all other Biſhops, there ſtood at both ends within, Counſellors Learned in the Spirituall Lawes, as well on the Kings ſide, as the Queenes ſide. Doctor *Sampſon*, afterwards Biſhop of *Chicheſter*, and Doctor *Hall* after Biſhop of *Worceſter*, with divers others, and Proctors in the ſame Law, were Doctor *Peter*, who was afterwards chiefe Secretarie, and Doctor *Tregunmill* with divers others.

King's Counſell.

Queenes Counſell.

Now on the other ſide, there were Counſell for the Queene, Doctor *Fiſher* Biſhop of *Rocheſter*, and Dr. *Standiſh*, Biſhop of St. *Aſaph* in *Wales*, two brave Noble Divines, eſpecially the Biſhop of *Rocheſter* a very Godly man, whoſe death many Noble men and many worthy Divines much lamented, who loſt his head about this cauſe: for it was ended upon *Tower hill*, as alſo another ancient Doctor called Doctor *Ridley*, a little man but a great Divine. The Court being thus ordred as is before expreſſed, the Iudges commanded the cryer to proclaim ſilence, whilſt the commiſſion was both read to the Court & to the people there aſſembled: that

The Biſhop of *Rocheſter* loſt his head for the Queens ſake.

that done, and ſilence beeing agayne proclaimed, the Scribes commaunded the Cryer to call *King Henry of England*, whereunto the King anſwered and ſayd, *here*; Then called he agayne the Queene of *England*, by the name of *Katherine Queene of England, come into the Court, &c.* Who made no anſwer thereunto, but roſe immediately out of her Chayre where ſhe ſate: and becauſe ſhee could not come to the King directly, by reaſon of the diſtance, therefore ſhee came round about the Court to the King, and kneeled downe at his feete ſaying theſe words in broken *Engliſh as followeth: viz.*

The King and Queene called by the Cryer.

Sir, quoth ſhee, I beſeech you doo mee Iuſtice and right, and take ſome pitty upon mee for I am a poore woman and a ſtranger, borne out of your Dominions, having here no indifferent Counſell, and leſſe aſſurance of friendſhip: alas Sir how have I offended you, what offence have I given you, intending to abridge me of life in this ſort, I take God to witnes, I have been to you a true and loyall wife, ever conformable to your will and Pleaſure, never did I contrary or gainſay your minde, but alwayes ſubmitted my ſelfe in all things, wherein you had any delight or dalliance, whether it were little or much, without grudging or any ſigne of diſcontent: I have loved for your ſake all men whom you have loved, whether I had cauſe or not, were they friends or foes, I have beene your wife this twenty yeares, by whom you had many Children: And when I firſt came to your Bed, I take God to witneſſe, I was a Virgin, whether it were true or no, I put it to your Conſcience, if there bee any cauſe that you can alleadge, either of diſhoneſty, or of any other matter, lawfull to put me from you, I am willing to depart with ſhame and rebuke, but if there bee none, then I pray you let me have Iuſtice at your hands.

The Queene on her knees pleads for her ſelfe.

Tha

She commendeth K Henry the 7.

The King your Father was a man of ſuch an excellent wit in his time, that he was accounted a ſecond Salomon, *and the King of* Spaine *my father* Ferdinand, *was taken for one of the wiſeſt Kings that raigned in* Spaine *theſe many yeares. So they were both wiſe men and noble Princes; and it is no queſtion but they had wiſe Counſellours of eyther Realme, as be now at this day, who thought at the marriage of you and me, to heare what new deviſes are now invented againſt me, to cauſe me to ſtand to the order of this Court. And I conceive you doe mee much wrong, may you condemne me for not anſwering, having no Councell but ſuch as you have aſſigned me: You muſt conſider that they cannot be indifferent on my part, being your owne Subjects, and ſuch as you have made choyce of out off your owne Councell wherennto they are privy, and dare not diſcloſe your pleaſure.*

Therefore I moſt humbly beſeech you to ſpare me untill I know how my friends in Spaine *will adviſe me: But if you will not, then let your pleaſure be done.*

And with that ſhe roſe, making a low Curteſie to the King, and departed from thence: all the people thinking ſhe would have returned againe to her former Seate; but ſhe went preſently out of the Court leaning upon the arme of one of her Servants, who was her generall receiver, one Mr. *Griffith.*

The King ſeeing that we was ready to goe out of the Court, commaunded the Cryer to call her againe by theſe words, *Katherine Queene of England, come into the Court.* Loe, quoth M. *Griffith*, you are called againe: Goe on, quoth ſhe, it is no matter, It is no indifferent Court for me, therefore I will not tarry; goe on your way; and ſo they departed without any further anſwer at that time, or any appearance in any other Court after that.

She goes out of the Court.

The King ſeeing ſhe was departed thus, and conſidering her words, ſayd to the *Audience* theſe few words in effect.

For-

Forasmuch, quoth hee as the Queene is gone, I will in her absence declare unto you all: shee hath beene to me a true obedient wife, and as comfortable as I could wish or desire, shee hath all the virtues and good qualities that belong to a woman of her Dignity, or in any of meaner estate, her conditions will well declare the same. The Kings commendations of his qu. in her absence

Then quoth my Lord Cardinal, I humbly beseech your Highnesse to declare unto this Audience whether I have been the first and chiefe moover of this matter unto your Highnesse, or no, for I am much suspected of all men.

My Lord Cardinall quoth the King, you have rather advised me to the contrary then been any mover of the same. The speciall cause that moved me in this matter, is a certaine scruple that pricked my conscience, upon certaine words spoken by the Bishop of *Bayon* the French Ambassadour, who came hither to consult of a Marriage between the Princesse our daughter the Lady *Mary* and the Duke of *Orleans*, second Sonne to the King of *Fraunce*, and upon resolution, and determination, hee desired respite to advertise the King his Master thereof, whether our daughter *Mary* should be legitimate in respect of my marriage with this woman beeing sometimes my Brothers wife, which words (I pondering) begot such a scruple in my conscience that I was much troubled at it, whereby I thought my selfe in danger of Gods heavie displeasure, and indignation, and the rather because he sent us no issue Male, for all the issue Male that I have had by my wife dyed incontinently after they came into the world, which caused me to feare Gods displeasure in that particular. Thus my conscience being tossed in that waves of troublesome doubts, and partly in despaire to have any other issue, then I had already by this Lady my now wife: It behooved mee to consider the estate of this The King declares himself to the whole Court. All the Kings Issue Male by the Queen dyed.

Realme and the danger it ſtands in for lack of a Prince to ſucceed mee, I thought it therefore good, in releaſe of this mighty burthen on my Conſcience, as alſo for the quiet eſtate of this Realme, to attempt a tryall in the Law herein: Whether I might lawfully take another wife without ſtaine of carnal concupiſcence, by which God may ſend more Iſſue, in caſe this my firſt copulation was not good: I not having any diſpleaſure in the perſon, or age of the Queen, with whom I could bee well contented to continue, (if our Marriage may ſtand with the Law of God) as with any woman alive, in which point conſiſteth all the doubt that wee goe about, now to know by the Learned wiſedome of you our Prelates and Paſtors, of this Realm and Dominion now here aſſembled for that purpoſe, to whoſe Conſciences and learning I have committed the care and Judgement, according to which I will (God willing) bee well contented to ſubmit my ſelfe, and obey the ſame: And when my Conſcience was ſo troubled, I moved it to you my Lord of *Lincolne* in confeſſion, then beeing my Ghoſtly Father: And forasmuch, as you were then in ſome doubt, you moved me to aske Counſell of the reſt of the Biſhops, wherupon I moved it to you my Lord Cardinall to have your licence, forasmuch as you are Metropolitan, to put this matter in queſtion, and ſo I did to all you my Lords, to which you all granted under your Seales, which is heere to ſhew, that is truth quoth the Biſhop of *Canterbury*, and I doubt not but my Brothers will acknowledge the ſame. No Sir, not ſo, under correction, quoth the Biſhop of *Rocheſter*, for you have not my hand and Seale, no quoth the King, is not this your hand and Seale, and ſhewed it to him in the Inſtrument with Seales? no forſooth quoth the Biſhop, how ſay you to that, quoth the King, to the Biſhop of *Canterburie*? Sir, It is his hand and Seale, quoth the Biſhop of *Canterbury*.

The chiefe point in the Kings caſe:

The King affirmes he hath no diſlike of the Queene,

The King produceth the Licence ſealed by the Card. and the reſt of the Biſhops.

bury. No my Lord quoth the Biſhop of *Rocheſter*, indeed you were in hand with mee to have both my hand and Seale, as other of the Lords had done, but I anſwered that I would never conſent to any ſuch act, for it was much againſt my Conſcience. And therefore my hand and Seale ſhall never bee ſet to ſuch an inſtrument (God willing) with many other words to that purpoſe: You ſay truth quoth the Biſhop of *Canterbury*, ſuch words you uſed, but you were fully reſolved at the laſt that I ſhould ſubſcribe your name, and put to your ſeale, and you would allow of the ſame, all which quoth the Biſhop of *Rocheſter*, under correction my Lord is untrue: Well quoth the King, wee will not ſtand in argument with you, you are but one: And ſo the King aroſe up, and the Court was adjourned until the next day, at which time the Cardinalls ſate again, and the Counſell on both ſides were there preſent to anſwere.

The Biſhop of Rocheſter doth denie that he ever ſealed or ſubſcribed.

The Court adiourn'd

The Kings Counſell alleadge the matrimonie not good, nor lawful at the beginning: Becauſe of the Carnall copulation that Prince Arthur *had with the Queene: This matter was very narrowly ſcanned on that ſide, and to prove the Carnall Copulation they had many Reaſons and ſimilitudes of truth, and beeing anſwered negatively againe on the other ſide, it ſeemed that al their former allegations, were doubtfull to bee tryed, and that no man knew. Yes quoth the Biſhop of* Rocheſter, *I know the truth, how can you know the truth quoth the Cardinall, more than any other perſon: Yes forſooth my Lord quoth hee, I know that God is the Truth it ſelfe, and never ſaith but truth, and he ſaith thus.* Quos Deus conjunxit, homo non ſeparet. *And forasmuch as this marriage was joyned and made by God to a good intent, therefore I ſayd I knew the truth and that man cannot breake upon any wilfull action that which God hath made and conſtituted: So much doe all faithfull men know, quoth my Lord Cardinall, aſ-*

The Kings counſel alledg the Matrimony not good nor lawfull.

The Queenes Counſel ſpeak

Biſhop of Rocheſter.

well as you, therefore this reaſon is not ſufficient in this caſe, for the Kings Counſell doe alleadge many preſumptions to prove that it was not lawfull at the beginning. Ergo *it was not ordained by God, for God doth nothing without a good end, Therefore it is not to be doubted, but if the preſumptions be true which they alleadge to be moſt true, then the Conjunction neither was nor could bee of God. Therefore I ſay unto you my Lord of* Rocheſter, *you know not the truth unleſſe you can avoide their preſumptions upon juſt reaſons.*

Doctor Ridley. *Then quoth* Doctor Ridley, *it is a great ſhame and diſhonour to this honourable preſence, that any ſuch preſumtions ſhould be alleadged in this open Court, what quoth my Lord Cardinall* Domine Doctor Reverende. *No my Lord there belongs no reverence to this matter, for an unreverent matter may bee unreverently anſwered: And ſo left off, and then they proceeded to other matters. Thus paſſed this Court from Seſſion to Seſſion, and day to day,* till a certaine day the *King* ſent for the Cardinal *to Bridewell*, who went into the privie Chamber to him where hee was, about an hower, and then departed from the King, and went to *Weſtminſter* in his Barge, the Biſhop of *Carlile* being with him ſayed, it is a hot day to day, yea quoth the Cardinall, if you had been as well chafed as I have beene within this hower, you would ſay you were very hot: my Lord no ſooner came home but he went to bed, where he had not lyen above two howers, but my Lord of *Wiltſhire* Miſtris *Anne Bullens* Father, came to ſpeake with him from the King: my Lord commanded he ſhould be broght to his beds ſide, who told him it was the Kings minde he ſhould foorthwith goe with the Cardinall to the Queene, being then at *Bridewell* in her chamber, and to perſwade her through their wiſedomes to put the whole matter into the Kings own hands, by her conſent, which ſhould be much better for her honour, then ſtand to

The King ſent for the Cardinall.

The Cardinal returnes and goes home to bed.

the

the tryall at Law, and thereby bee condemned, which would tend much to her diſhonour and diſcredit.

To performe the Kings pleaſure, my Lord ſaid hee was ready, and ſo prepared to goe, but quoth he further to my Lord of *Wiltſhire*, you and others of the Lords of the Counſell, have put fancies into the head of the King, whereby you trouble all the Realme, but at the length you will get but ſmall thanks both of God and the world, with many other earneſt words and reaſons, which did cauſe my Lord of *Wiltſhire* to bee ſilent kneeling by my Lords beds-ſide, and in concluſion departed.

And then my Lord roſe and tooke his barge and went to *Bathhouſe* to Card. *Campaines*, and ſo went together to *Bridewell* to the Queenes lodgings, ſhe being then in her Chamber of Preſence, they told the Gentleman-Uſher that they came to ſpeake with the Queens grace, who told the Queen the Cardinalls were come to ſpeak with her, then ſhee roſe up having a ſcane of red ſilke about her neck (beeing at worke with her maides) and came to the Cardinalls, where they ſtaied attending her comming, at whoſe approach quoth ſhe, Alack my Lords, I am ſorrie that you have attended on me ſo long, what is your pleaſures with me? If it pleaſe your grace, quoth the Cardinall, to go to your privie Chamber, we will ſhew you the cauſe of our comming.

The two Cardinalls went on a meſſage from the King to the Queen.

My Lord ſaid ſhee, if you have any thing to ſay to mee, ſpeak it openly before all theſe folke, for I feare nothing that you can ſay to me or againſt mee, but that I am willing all the world ſhould both ſee & heare it, *and therefore ſpeake your mindes openly.*

Then began my Lord to ſpeake to her in Latin: nay good my Lord ſpeak to me in Engliſh, quoth ſhe, although I doe underſtand ſome Latin, Forſooth quoth my Lord, good Madam, if it pleaſe your Grace, wee come both to know your mind what you are diſpoſed to do in this matter, and The Cardinal declares the cauſe of their going.

to declare to you secretly our Counsels and opinions, which wee doe for very zeale and obedience to your Grace.

Queens answer

My Lords quoth shee, I thanke you for your good wills, but to make answer to your requests I cannot so suddenly, for I was set amongst my maids at worke, little thinking of any such matter, wherein is requisite some deliberation, and a better head then mine to make answere, for I need Counsell in this case which concernes me so neare, and friends here I have none, they are in *Spaine in my owne Countrey*: Also my Lords, I am a poore woman of too weake Capacitie to answere such noble persons of wisedome as you are, in so weighty a matter. And therefore I pray you be good to mee a woman destitute of friendshippe heere in a forraigne Region, and your Counsell I also shall bee glad to heare, and therewith shee tooke my Lord by the hand and led him into her Privie Chamber, with the other Cardinall, where they stayed a while, and I heard her voice loud, but what shee said I know not.

This done, they went to the King, and made a Relation unto him of the passages betweene the Queene and them, and so they departed.

This strange case proceeded and went forwards from Court day to Court day, untill it came to that, that every man expected to hear Iudgement given, at which time all their proceedings were openly read in Latin, That done, the Kings Counsell at the Barre mooved for Iudgement, quoth Cardinall *Campaines*, I will not give judgement untill I have related the whole proceedings to the Pope, whose Counsell and Commandment I will in this Case observe: The matter is too high for us to give hasty judgement, considering the persons and the doubtfull occasions alleadged, and also whose Commissioners wee are by whose authority we sit.

Cardinall Campains refused to give Iudgement.

It

It is good reaſon therefore that wee make our chiefe Lord of Counſell in the ſame before wee proceede to judgement definitive: I came not to pleaſe for any Favour, Reward, or feare of any perſon alive, be he King or otherwiſe, I have no ſuch reſpect to the perſon, that I ſhould offend my Conſcience. And the party Defendant will make no anſwere here; but rather doth appeale from us; I am an old man both weake and ſickly, and looke every day for Death; what ſhal it avayle me to put my Soule in danger of Gods diſpleaſure to my utter damnation, for the favour of any Prince in this World. My being here is onely to ſee Juſtice adminiſtred according to my Conſcience. He makes a ſpeech.

The Defendant ſuppoſeth that wee bee not indifferent Judges, conſidering the Kings high dignity and authority within his Realme. And wee beeing both his Subjects, ſhee thinkes wee will not doe her juſtice: and therefore to avoyd all theſe *Ambiguities*, I adjourn the Court for the Time according to the Court of *Rome*, from whence our jurisdiction is derived: For if wee ſhould goe further then our Commiſſion doth warrant us, it were but a folly and blame worthy; becauſe then wee ſhalbe breakers of the Orders from whom we have (as I ſayd) our authority derived; and ſo the Court was diſſolved and no more done.

The Duke of Suffolke confronts the Cardinals.

Thereupon by the Kings Commandment ſtept up the Duke of *Suffolke*, and with a haughty countenance uttered theſe words:

It was never thus in England untill we had Cardinals amongſt us. Which Words were ſet forth with ſuch vehemency, that all men marvailed what he intended, the Duke further expreſſing ſome opprobrious Words.

The Cardinals mild anſwere.

My Lord Cardinall perceiving his vehemency, ſoberly ſayd: Sir, of all men in this Realme you have leaſt cauſe to diſprayſe Cardinals, for if I poore Cardinall had

had not beene, you ſhould not at this preſent have had a head on your ſhoulders, wherewith to make ſuch a brag in diſpute of us, who wiſh you no harme; neyther have given you ſuch cauſe to be offended with us. I would have you thinke my Lord, I and my Brother wiſh the King as much happineſſe, and the Realme as much honour, Wealth, and peace, as you, or any other Subject of what degree ſoever hee be within this Realme, and would as gladly accompliſh his lawfull deſires.

His reaſon why hee proceeds not to Iudgment.

And now my Lord, I pray you ſhew mee what you would doe in ſuch a Caſe as this, if you were one of the Kings Commiſſioners in a forraigne Region about ſome weighty matter, the conſultation whereof was very doubtfull to be decided; would you not advertiſe the Kings Majeſty ere you went through with the ſame: I doubt not but you would; and therefore abate your malice and ſpight, and conſider wee are Commiſſioners for a Time, and cannot by vertue of a Commiſſion proceed to judgement without the knowledge and conſent of the head of the authority and lycence obtayned from him, who is the Pope.

Therefore doe wee neyther more nor leſſe then our Commiſſion allows us: and if any man wil be offended with us, hee is an unwiſe man: Therefore pacifie your ſelfe my Lord, and ſpeake like a man of Honour and Wiſedome, (or hold your peace) ſpeake not reproachfully of your friends, you beſt know what friend ſhip I have ſhowne you: I never did reveale to any perſon till now, eyther to mine owne prayſe, or your diſhonour. Whereupon the Duke went his way, and ſayd no more, being much diſcontented.

The Duke dehearted diſcontented.

The King offended.

This matter continued thus a long Seaſon, and the King was in diſpleaſure againſt my Lord Cardinal, becauſe his Suit had no better ſucceſſe to his purpoſe.

The Cardinals commiſſion his excuſe.

Notwithſtanding the Cardinal excuſed himſelf by his Com-

Commission which gave him no authority to proceed to judgement without the knowledge of the Pope, who reserved the same to himself. At last they were advertised by a Post that they should take deliberation in the matter untill his Councell were opened, which should not be til *Bartholmew-tide* next.

The king thinking it would be too long ere it would bee determined, sent an Ambassador to the Pope to perswade him to shew so much favor to his Majesty, as that it might be sooner determined.

On this Embassage went Doctor *Stephen Gardener*, then called by the name of Doctor *Steven*, Secretary to the King, afeerwards Bishop of *Wincheſter*. This Ambassadour stayed there till the latter end of Summer, of whose returne you shall hereafter heare. Dr. Gardener sent Embassador to th'pope

CHAP. 17.

Of certaine passages conducing to the Cardinals fall.

NOw the King commaunded the Queene to be removed from the Court, and sent to another place & presently after the King rod on Progresse, and had in his Company Mistris *Anne Bolleigne*; in which time Cardinall *Campaines* made suite to bee discharged, and sent home to *Rome*: & in the interim returned Mr. Secretary, and it was concluded that my Lord should come to the King to *Grafton in Northampton-shire*; as also Cardiall *Campaines* beeing a stranger, should bee conducted thither by my Lord Cardinall. And so the next Sunday there were divers opinions The Cardinal sent for to the Court.

that the King would not ſpeak with my Lord; where-upon there were many great Wagers layd.

Theſe two Prelates being come to the Court, and lighting, expected to be received of the great Officers as the manner was, but they found the contrary: Nevertheleſſe becauſe the Cardinall *Campaine* was a ſtranger, the Officers met him with ſtaves in their hands in the outward Court, and ſo conveyed him to his lodging prepared for him; and after my Lord had brought him to his lodging he departed, thinking to have gone to his Chamber as hee was wont to do. But it was told him hee had no lodging or Chamber appoynted for him in the Court; which newes did much aſtoniſh him.

He found but ſmall content.

Sir *Henry Norris* who was then Groome of the ſtoole, came unto him, and deſired him to take his Chamber for a while untill an other was provided for him, for I aſſure you, quoth he, here is but little room in this Houſe for the King, and therefore I humbly beſeech your Grace accept of mine for a Seaſon. My Lord thanking him for his curteſie, went to his Chamber, where hee ſhifted his riding apparrell.

In the meane time came divers Noblemen of his friends to welcome him to the Court, by whom my Lord was advertiſed of all things touching the Kings favour or diſpleaſure; and being thus informed of the Cauſe thereof, hee was more able to excuſe himſelfe.

So my Lord made him ready, and went to the Chamber of Preſence with the other Cardinall, where the Lords of the Councell ſtood all of a Row in order in the Chamber, and all the Lords ſaluted them both: And there were preſent many Gentlemen which came on purpoſe to obſerve the meeting and countenance of the King to my Lord Cardinall: Then immediatly after, the King came

Great ſuppoſition of the K. diſpleaſure.

came into the Chamber of Preſence ſtanding under the Cloath of State.

Then my Lord Cardinall tooke Cardinall *Campaine* by the hand, and kneeled downe before the King, but what hee ſayd unto him, I know not, but his Countenance was amiable, and his Majeſty ſtooped downe, and with both his hands tooke him up, and then tooke him by the hand, and went to the Window with him, and there talked with him a good while.

Then to have beheld the Countenance of the Lords and Noblemen that had layd Wagers, it would have made you ſmile, eſpecially thoſe that had layd their money that the King would not ſpeake with him.

Thus were they deceived, for the King was in earneſt diſcourſe with him, inſomuch that I could heare the King ſay, how can this be, is not this your hand, and pulled a Letter out of his owne boſome and ſhewed the ſame to my Lord. And as I perceived, my Lord ſo anſwered the ſame, that the King had no more to ſay; but ſayd to my Lord, goe to your Dinner, and take my Lord Cardinall to keepe you company, and after Dinner I will ſpeake further with you, and ſo they departed. And the King that day dined with Miſtris *Anne Bulloign* in her Chamber.

Then was there ſet up in the Preſence Chamber a Table for my Lord, and other Lords of the Councell, where they dined together; and ſitting at Dinner telling of divers matters, The King ſhould doe well, quoth my Lord Cardinall, to ſend his Biſhops and Chaplaines home to their Cures and Benefices. Yea marry, quoth my Lord of *Norfolke*, and ſo it were meete for you to doe alſo. I would be very well contented therewith, quoth my Lord, if it were the Kings pleaſure to lycence mee with his Graces

leave to goe to my Cure at *Winchester*: Nay quoth my Lord of *Norfolke*, to your Benefice at *Yorke*; where your greatest Honour and Charge is. Even as it shall please the King, quoth my Lord Cardinall; and so they fell upon other Discourses. For indeed the Nobility were loath hee should be so neere the King, as to continue at *Winchester*. Immediately after Dinner they fell to Councell till the Waiters had also dined.

Mistris Anne Bulloigne offended for the Cardinalls intertaynment.

I heard it reported by those that waited on the King at dinner, that Mistres *Anne Bulloigne* was offended as much as she durst, that the King did so graciously entertaine my Lord Cardinall. Saying, *Sir, Is it not a marvailous thing to see into what great debt and danger hee hath brought you, with all your Subjects?* How so, quoth the King? *Forsooth, quoth shee, there is not a man in all your whole Realme of England, worth a hundred pounds, but hee hath indebted you to him, (meaning of Loane, which the King had of his Subjects.* Well, well, quoth the King, for that matter there was no blame in him, for I know that matter better then you, or any else.

She complains of him.

Nay, quoth shee, besides that, what exploits hath hee wrought in severall parts and places of this Realme, to your great slaunder and disgrace? There is never a Nobleman, but if hee had done halfe so much as hee hath done, were well worthy to loose his head. Yea, if my Lord of Norfolke, *my Lord of* Suffolke, *my Father, or any other man had done much lesse then hee hath done, they should have lost their heads ere this.*

Then I perceive (quoth the King) you are none of my Lord Cardinals friends. *Why Sir, quoth shee, I have no cause, nor any that love you? No more hath your Grace, if you did well consider his indirect and unlawfull doings.*

By that time the Waiters had dyned and tooke up the

the Table and ſo for that time ended their Communication.

You may perceive by this how the old malice was not forgotten: but begins to kindle and be ſet on fire, which was ſtirred by his auncient enemies, whom I have formerly named in this treatiſe.

The King for that time departed from Miſtris *Anne Bulleigne*, and came to the Chamber of Preſence, and called for my Lord, and in the great window had a long diſcourſe with him, but of what I know not, afterwards the King tooke him by the hand and led him into the privie Chamber, and ſate in Conſultation with him all alone without any other of the Lords, till it was darke night, which blanked all his enemies very ſoer, who had no other way but by Miſtris *Anne Bulleigne*, in whom was all their truſt and affiance, for the accompliſhment of their enterpriſes, for without her they feared all their purpoſes would bee fruſtrate.

Now at night was warning given me, that there was no roome for my Lord to lodge in the Court, ſo that I was forced to provide my Lord a lodging in the Countrey about *Eaſton* at one *Mr. Empſtons houſe*, where my Lord came to ſupper by torch-light, beeing late before my Lord parted from the King, who willed him to reſort to him in the morning, for that he would talke further with him about the ſame matter, and in the morning my Lord came againe, at whoſe comming the Kings Majeſty was ready to ride, willing my Lord to conſult with the Lords in his abſence, and ſaid he would not talke with him, commanding my Lord to depart with Cardinall *Campaine* who had already taken his leave of the King.

The King would not talke with the Cardinall.

This ſuddaine departure of the Kings, was the eſpeciall labour of *Miſtris Anne Bulleigne who rode with him purpoſely to draw him away, becauſe he ſhould not returne.*

returne tlll the departure of the Cardinalls. The King rode that morning to viewe a peice of ground, to make a Parke of, which was afterwards and is at this time, called *Harewell Parke*, where Mistris *Anne* had provided him a place to dine in, fearing his returne before my Lord Cardinals departure,

So my Lord rode away after dinner with Cardinall *Campaine*, who tooke his jorney towards *Rome*, with the Kings reward, but what it was I am not certaine.

After their departure, it was told the King, that *Cardinall Campaine* was departed and had great Treasure with him of my Lord Cardinalls of *England* to bee conveyed in great sums to *Rome*, whither they surmised hee would secretly repaire out of this Realme. Insomuch that they caused a Post to ride after the Cardinall to search him, who overtooke him at *Callis*, and stayed him untill search was made, but there was found no more then was received of the King for a reward.

They search the Cardinall at Callis.

Now after Cardinall *Campaine* was gone, *Michaellmas terme* drew on, against which time my Lord *Cardinall* repaired to his house at *Westminster*, and when the Terme began, hee went into the Hall in such manner as he was acustomed to doe, and sate in the *Chancery*, being then Lord Chancellor of *England*, after which day he never sate more, the next day hee stayed at home for the comming of my Lord of *Norfolk and Suffolke*, who came not that day, but the next: And did declare unto my Lord that it was the Kings pleasure he should surrender up the great *Seale* of *England* into their hands, and that he should depart unto *Asher*, which is a house near unto *Hampton Court* belonging unto the *Bishoprieke of Winchester*.

The King sends for the great Seale.

The Cardinall demanded of them to see their Commission that gave them such authority, who answered again, they were sufficient Commissioners, and had Authority to doe no lesse from the Kings owne mouth, notwithstanding

notwithstanding, he would in no wise agree to their demand in that behalfe, without further knowledge of their Authority, telling them that the great Seale was delivered to him by the Kings owne person to enjoy the Ministration thereof, together with the Chancellorship during the term of his life, whereof for surety he had the Kings Letters, Patents to shew, which matter was much debated between him and the Dukes with many great words which he tooke patiently, insomuch that the Dukes were faine to depart without their purpose at that time, and returned to *Windsor* to the King, and the next day they returned to my Lord with the Kings Letters, whereupon in obedience to the Kings command, my Lord delivered to them the broad Seale, which they brought to *Windsor* to the *King*.

He refuseth to deliver up the broad Seal

Then my Lord called his Officers before him, and tooke account of all things they had in their charge, and in his Gallery were set divers Tables upon which were layed divers and great store of rich stuffes, as whole pieces of silke of all colours, Velvets, Sattins, Muskes, Taffaties, Grogarams, Scarlets, and divers rich Commodities. Also there were 1000. pieces of fine Hollands, and the hangings of the Gallery with cloath of Gold, and cloath of Silver, and rich cloath of Bodkin of divers colours, which were hanged in expectation of the Kings comming.

The Card. sets his house in order.

Also of one side of the Gallery were hanged the rich suits of Copes of his owne providing, which were made for Colledges at Oxford *and* Ipswich, *they were the richest that ever I saw in all my life; Then had he two chambers adjoyning to the Gallery, the one most commonly called the guilt Chamber, the other the Councell Chamber, wherein were set two broad and long Tables, whereupon was set such abundance of Plate of all sorts, as was almost incredible to be believed, a great part being all of clean gold, and upon every table and cupboard where the Plate was set*

were

were bookes importing every kinde of plate and every piece with the contents and the weight thereof.

Thus were all things furnished and prepared giving the charge of the said stuffe, with other things remayning in every office, to be delivered to the King, as he gave charge, all things beeing ordered as is before rehearsed, my Lord prepared to depart and resolved to goe by water, but before his going: Sir *William Gascoigne* beeing his Treasurer came unto him and said, Sir quoth he, I am sorry for your Grace, for I heare you are straight to goe to the *Tower*; Is this the best comfort quoth my Lord, you can give to your master in adversity? It hath alwaies beene your inclination to bee light of credit, and much lighter in reporting of lyes, I would you should know Sir *William and all* those reporters too, that it is untrue, for I never deserved to come there: Although it hath pleased the King to take my house ready furnished for his pleasure, at this time I would all the world should know, I have nothing but it is of right for him, and of him I received all that I have: Itis therefore convenient and reason to tender the same to him againe.

Then my Lord with his traine of Gentlemen and yeomen which was no small company, took his barge at his privie stairs, and went by water to *Putney*, at which time upon the water were abundance of boates filled with people, expecting to have seene my Lord Cardinall goe to the *Tower*, which they longed to see. Oh wondring and new-fangled world, is it not a time to consider the mutability of this uncertaine world! for the common people ever desire things for novelties sake, which after turne to their small profit or advantage. Forif you mark the sequell, they had small cause to rejoyce at his fall, I cannot see but al men in favour are envyed by the common people, though they doe ministerIustice truly.

Thus

Thus continued my Lord at *Aſher*, 3. or 4. weekes without either Beds, ſheets, Table-cloaths or diſhes to eate their meate in, or wherewith to buy any. But there was good ſtore of all kind of victualls, and of beer and wine plenty, but afterwards my Lord borrowed ſome Plate and diſhes of the Biſhop of *Carlile*.

Thus continued my Lord in this ſtrange eſtate till after *Alhollantide*, and beeing one day at dinner; Mr. *Cromwell* told him that he ought in Conſcience to conſider the true and good ſervice, that he and other of his ſervants had done him, who never forſooke him in weale nor woe, then quoth my Lord alas *Tom*: you know I have nothing to give you nor them; which makes me both aſhamed and ſorry that I have nothing to requ te your faithfull ſervices, whereupon Maſter *Cromwell* told my Lord that he had abundance of Chaplaines that were preferred by his Grace to Benefices of ſome 1000. pound, and others 500 pound, ſome more and ſome leſſe, and wee your poore ſervants who take more paines in one dayes ſervice, then all your idle Chaplains have done in a yeare, and therefore if they will not impart liberally to you in your great indigence, it is pitty they ſhould live, and all the world will have them in iudignation for their great ingratitude to their Maſter.

Afterwards my Lord commanded me to call all his Gentlemen and Yeomen up into the great Chamber, commanding all the Gentlemen to ſtand on the right hand, and the Yeomen on the left ſide, at laſt my *Lord* came out in his Rochet, upon a Violet gowne like a Biſhop, who went with his Chaplins to the upper end of the Chamber where was a great windowe, beholding his goodly number of ſervants, who could not ſpeake to them untill the tears ran downe his cheeks, which beeing perceived of his ſervants, cauſed fountaines of teares *to guſh out of their ſorrowfull*

He ſpeaks to them all.

eyes in ſuch ſort as would cauſe my heart to relent.

At laſt my Lord ſpake to them to this effect and purpoſe ſaying, moſt faithfull Gentlemen and true-hearted Yeomen, I much lament that in my proſperity I did not ſo much for you as I might have done, and was in my power to doe, I conſider that if in my proſperity I ſhould have preferred you to the King, then ſhould I have incurred the Kings Servants diſpleaſure, who would not ſpare to report behinde my back that there could no office in the Court eſcape the Cardinall and his ſervants, and by that meanes I ſhould have run into open ſlander of all the world, but now it is come to paſſe: that it hath pleaſed the King to take all that I have into his hands, ſo that I have now nothing to give you, for I have nothing left me but the bare cloaths on my back, with many other words in their phraſe, and ſo he giving them all hearty thanks, went away, and afterwards many of his ſervants departed from him, ſome to their wives, ſome to their friends, Maſter Cromwell *to* London, *it beeing then the beginning of the Parliament.*

CHAP. 18.

The Cardinall is accuſed of high Treaſon in the Parliament Houſe, againſt which accuſation Mr. Cromwell *(late ſervant to him) being a Burgeſſe in the Parliament made defence.*

THe aforeſaid Maſter *Cromwell* after his departure from my Lord, deviſed with himſelfe to bee one of the Burgeſſes of the Parliament: And being at *London* hee chanced to meete one Sir *Thomas Ruſſell* Knight, a ſpeciall friend of his, whoſe ſon was one of the Burgeſſes of the Parliament, of whom by meanes

meanes he obteyned his roome, and ſo put his feete into the Parliament houſe, and 3. dayes after his depature from my Lord, hee came againe to *Aſhur*, and I beeing there with my Lord, he ſaid unto mee with a pleaſant Countenance: I have adventured my feet where I will bee better regarded, ere the Parliament be diſſolved: And after hee had ſome talke with my Lord, he made haſte to *London*, becauſe he would not bee abſent from the Parliament, to the intent he might acquaint my Lord what was there objected againſt him, thereby the better to make his defence, inſomuch that there was nothing at any time objected againſt my Lord, but hee was readie to make anſwere thereunto, by meanes whereof he beeing earneſt in his Maſters behalfe was reputed the moſt faithfull ſervant to his Maſter of all other, and was generally of all men highly commended.

He informed his Lord what was objected againſt him.

Then was there brought a Bill of Articles into the Parliament houſe to have my Lord condempned of high Treaſon, againſt which Bill Maſter *Cromwell* did inveigh ſo diſcreetly and with ſuch witty perſwaſions, that the ſame would take no effect; Then were his enemies conſtrained to indite him of a Premunire, & al was to intitle the King to all his goods and poſſeſſions, which hee had obteyned and purchaſed for the maintenance of his Colledges of *Oxford* and *Ipſwich*, which were both moſt ſumptuous buildings. To the Judges that were ſent to take my Lords anſwere here in hee thus anſwered.

Articles againſt the Cardinall diſannulled by Mr. Cromwell.

They charge him with a Premunire.

Iudges ſent to examine the Cardinall.

His anſwere.

My Lords Judges quoth hee; the King knoweth, whether I have offended or no in uſing my Preogative for the which I am indicted, I have the Kings licence in my Coffer to ſhew under his hand and broad Seale, for the executing and uſing thereof in moſt large manner, the which now are in the hands of mine enemies, but becauſe I wil not here ſtand to contend with his Ma-

The Cardinal doth ſubmit to the King.

Majeſty in his owne caſe, I will here preſently before you confeſſe the Indictment, and put my ſelfe wholy to the mercy and grace of the King, truſting that he hath a conſcience and reaſon to conſider the truth, and my humble ſubmiſſion and obedience wherein I might wel ſtand to my triall with Juſtice. Thus much may you ſay to his Highneſſe, that I wholie ſubmit my ſelfe under his obedience in all things to his Princely will and pleaſure whom I never diſobeyed or repugned, but was alwaies contented and glad to pleaſe him before God, whom I ought moſt chiefly to have believed and obeyed, which I now repent: I moſt heartily deſire you to have me commended to him, for whom I ſhall during my life pray to God to ſend him much proſperitie, honour and victory over his enemies. And ſo they left him.

After which Mr. *Shelley* the Judge was ſent to ſpeak with my Lord, who underſtanding he was come iſſued out of his privie Chamber and came to him to know his buſineſſe, who after due ſalutation did declare unto him that the Kings pleaſure was to demand my Lords houſe called *Yorke-place* neare *Weſtminſter* belonging to the Biſhopricke of *Yorke*, And that you doe preſſe the ſame according to the Lawes of this Realme, his Highneſſe hath ſent for all his Iudges and learned Counſell to know their opinions for your aſſurance thereof, who beeing fully reſolved that your grace muſt make a Recognizance and before a Iudge acknowledge and confeſſe the right thereof to belong to the King and his Succeſſors, and ſo his Highneſſe ſhall bee aſſured ther of.

The King demands Yorke houſe.

Wherefore it hath pleaſed the King to ſend mee hither to take of you the Recognizance, having in your Grace ſuch affiance that you will not refuſe to doe ſo, therefore I doe deſire to know your Graces pleaſure therein.

Maſter

Maſter *Shelley* quoih my Lord, I know the King of his owne nature is of a Royall ſpirit, not requiring more then reaſon ſhall leade him to by the Lawe. And therefore I counſell you and all other Iudges and learned men of his Counſell to put no more into his head then Law, that may ſtand with Conſcience for when you tell him, that although this bee Lawe, yet it is not Conſcience, for Law without conſcience is not fit to bee miniſtred by a King nor his Counſell, nor by any of his Miniſters, for every Counſell to a King ought to have reſpect to Conſcience, before the rigour of the Law: *Laus eſt fatere quod decet, non quod licet.* The King ought for his Royall dignitie and prerogative to mitigate the rigour of the Lawe, and therefore in his Princely place hee hath conſtituted a Chancellour, to order for him the ſame, and therefore the Court of Chauncery hath beene commonly called the Court of Conſcience, for that it hath juriſdiction to command the Law in every caſe, to deſiſt from the rigour of the execution: And now I ſay to you Maſter *Shelley*, have I a power, or may I with Conſcience give that away which is now mine for mee and my Succeſſors? if this bee Law and Conſcience, I pray you ſhew me your opinion. The Cardinals anſwere.

Forſooth quoth hee, there is no great conſcience in it, but having regard to the Kings great power, it may the better ſtand with Conſcience, who is ſufficient to recompence the Church of *Yorke* with the double value.

That I know well quoth my *Lord*, but there is no ſuch condition, but onely a bare and ſimple departure of others rights, if every Biſhop ſhould doe ſo, then might every Prelate give away the Patrimony of the Church, and ſo in proces of time leave nothing for their Succeſſors to maintain their dignities, which would be but little to the Kings honour.

Well quoth my Lord, let me ſee your Commiſſion which was ſhewed to him, then quoth my Lord, tell his Highneſſe that I am his moſt faithfull Subject and obedient beadeſman, whoſe command I will in no wiſe diſobey, but will in all things fulfill his pleaſure, as you the Fathers of the Law ſay I may. Therefore I charge your Conſcience to diſcharge mee, and ſhew his Highnes from mee that I muſt deſire his Majeſty to remember, there is both heaven and hell, and thereupon the Clarke took and wrote the Recognizance and after ſome ſecret talke they departed.

Thus continued my Lord at *Aſhur*, receiving dayly meſſages from the Court, ſome good, and ſome bad, but more ill then good, for his enemies perceiving the good affection the King bare alwaies to him, deviſed a means to diſquiet his patience, thinking thereby to give him occaſion to fret and chafe, that death ſhould rather enſue then otherwiſe, which they moſt deſired; for they feared him more after his fall, *then they did in his proſperitie. Fearing hee ſhould by reaſon of the Kings favour riſe againe, and bee againe in favour, and great at the Court, they his enemies might bee in danger of their lives, for their cruelty wrongfully miniſtered unto him, and by their malitious ſurmiſes invented and brought to paſſe againſt him, And did continually finde new matters againſt him to make him vexe and frett, but hee was a wiſe man, and did arme himſelfe with much patience.*

He fell ſicke.

At Chriſtmas hee fell very ſore ſicke moſt likely to dye, the King hearing thereof was very ſorry, and ſent *Doctor Butts* his Phyſitian unto him, who found him very dangerouſly ſicke in Bedde, and returned to the King. The King demanded ſaying, have you ſeene yonder man? yes Sir quoth hee, how doe you like him quoth the King? Sir quoth

The King ſends his Phyſition.

quoth he, if you will have him dead, I will warrant you he wilbe dead within theſe foure dayes, if hee receive no comfort from you ſhortly.

Marry God forbid, quoth the King, that hee ſhould dye, for I would not looſe him for twenty Thouſand pounds. I pray you goe to him, and doe youre care to him.

Then muſt your Grace, quoth Doctor *Buts*, ſend him ſome comfortable meſſage; So I will, quoth the King by you; therefore make ſpeed to him againe, and you ſhall deliver him this Ring from me for a Token. *In the which Ring was the Kings Image engraven with a Ruby as like the King, as might be deviſed*; This Ring hee knoweth well, for hee gave mee the ſame; and tell him that I am not offended with him in my heart for any thing. And that ſhalbe known ſhortly; therefore bid him pluck up his heart, & be of good comfort: And I charge you come not from him till you have brought him out of the danger of Death, if it bee poſſible.

Th'King ſends his ring in token of favour.

Then ſpake the King to Miſtris *Anne Bulloign*, good Sweet heart as you love me, ſend the Cardinall a Token at my Requeſt, and in ſo doing you ſhall deſerve our Thankes: Shee being diſpoſed not to offend the King, would not diſobey his loving Requeſt; but tooke incontinently her Tablet of gold that hung at her ſide, and delivered it to Doctor *Buts*, with very gentle and loving Words; and ſo hee departed to *Aſhur* with ſpeed; and after him the King ſent Doctor *Cromer*, Doctor *Clement*, and Doctor *Wotton* to conſult and adviſe with Doctor *Buts* for my Lords recovery.

And miſtris Anne Bulloign her Tablet.

Now after Doctor *Buts* had beene with him, and delivered him the Tokens from the King and Miſtris *Anne Bulloigne*, with the moſt comfortable Words he could deviſe on the Kings and Miſtris *Annes* behalfe, hee

Hee advanced himſelfe in his Bed, and received the Tokens very joyfully, giving him many thankes for his paines and good comfort, Hee told him further, that the Kings pleaſure was, that hee ſhould miniſter unto him for his Health. And for the better and more aſſured wayes, hee hath alſo ſent Doctor *Cromer*, Doctor *Clement*, and Doctor *Wotton*, all to joyne for your recovery. Therefore my Lord, quoth Doctor *Buts*, it were well they were called to viſite you, and to conſult with them for your diſeaſe.

At which motion my Lord was contented, and ſent for them to heare their judgements; but hee truſted more to Doctor *Cromer*, then all the reſt, becauſe hee was the very meanes to bring him from *Paris* to *England*, and gave him partly his exhibition in *Paris*. To be ſhort, in foure dayes they ſet him againe upon his feete, and hee had gotten him a good ſtomacke to meate. All this done, and my Lord in a right good way of amendment, they tooke their leaves and departed, to whom my Lord offered his Reward; but they refuſed, ſaying, the King hath given a ſpeciall Commandment that they ſhould take nothing of him, for at their returne he would reward them of his owne coſt.

In foure dayes they cured him.

After this, my Lord continued at *Aſhur* till *Candle-maſſe*, before and againſt which Feaſt, the King cauſed to be ſent to my Lord three or foure loads of ſtuffe; and moſt thereof, except Beds and Kitchinſtuffe, was loaded in Standars, wherein was both plate and rich Hangings, and Chappell ſtuffe, which was done without the knowledge of the Lords of the Councell; for all which, hee rendered the King moſt humble and hearty thankes: And afterwards made ſuite unto the King to be removed from *Aſhur* to *Richmond*, which requeſt was granted.

The King ſent three or foure loads of houſhold ſtuffe.

The Houſe of *Richmond* a little before was repaired by

by my L. to his great coſt, for the K. had made an exchang with him for *Hampton-court*. Had the Lords of the Counſell knowne of theſe favours from the King to the Cardinall, they would have perſwaded the King to the contrary, for they feared leaſt his now abode neere the King, might move the King at ſome ſeaſon to reſort unto him, and to call him home againe, conſidering the great and daily affection the King bare unto him. Therfore they moved the King that my Lord might goe downe to the *North*, to his benefice there, where hee might bee a good ſtay (as they alleadged) to the Countrey, to which the King condiſcended thinking no leſſe but that all had been true according to their relation, beeing with ſuch colour of deep conſideration, that the King was ſtraitway perſwaded to their concluſion, whereupon my Lord of *Norfolke* by Maſter *Cromwell* who daily did reſort to my Lord, that hee ſhould ſay to him that he muſt goe home to his Benefice, well then *Thomas* quoth my Lord, wee will goe then to *Wincheſter*: I will then quoth Maſter *Cromwell* tell my Lord of *Norfolke what you ſay*, and ſo hee did at his next meeting of him: what ſhould he doe there quoth the Duke? let him goe to the rich Biſhoprick of *Yorke*; where his greateſt honour and charge lyeth, and ſo ſhew to him: The Lords who were not his friends perceiving that my Lord was diſpoſed to plant himſelfe ſo nigh the King, thought then to withdraw his appetite from *Wincheſter*, moved the King to give my Lord a penſion of fowre thouſand markes out of *Wincheſter*, and all the reſt to be diſtributed amongſt the Nobilitie and his ſervants: And ſo likewiſe to divide the Revenues of Saint *Albons*, whereof ſome had 200. pound, and al his Revenues of his Lands belonging to his Colledge at *Oxford* and *Ipſwich* the King tooke into his owne hands; whereof Maſter *Cromwell* had the receit and government before by my Lords aſſignment, wher-

fore it was thought very neceſſary that he ſhould have the ſame ſtill, who executed all things ſo well and exactly, that he was had in great eſtimation for his behaviour therein.

Now it came to paſſe that thoſe to whom the King had given any annuities or fees for term of life, or by patent could not be good but onely for and during my Lords life, forasmuch as the King had no longer eſtate therein, but what hee had by my Lords attainder in the Premunire: And to make their eſtate good and ſufficient, there was no other way but to obtaine my Lords confirmation of their patents: And to bring this about there was no other meanes but by Maſter *Cromwell* who was thought the fitteſt Inſtrument for this purpoſe, and for his paines therein he was worthily rewarded: and his demeanor, hishoneſty and wiſedome was ſuch, that the King tooke great notice of him, as you ſhall hereafter heare.

Still the Lords thought long till my Lord was removed further off the Kings way, wherefore among others of the Lords, my Lord of *Norfolke* ſaid, Maſter *Cromwell*, me thinkes the Cardinall thy Maſter makes no haſt to goe *Northwards*, tell him, if hee goe not away, I will tear him with my teeth: Therefore I would adviſe him to prepare away with ſpeed, or elſe I will ſet him forwards. Theſe words reported Mr. *Cromwel* to my Lord at his next repaire, which was then at *Richmond*, having obteyned licence of the King to remove from *Aſher* to *Richmond*, and in the evening my Lord being accuſtomed to walke in the Garden, and I *being with him ſtanding in an Alley, I eſpied certaine Images of Beaſts counterfeited in Timber, which I went nearer to take the better view of them, among whom I there ſaw ſtand a dunne Cow, whereat I moſt muſed of all thoſe beaſts: My Lord then ſuddenly came upon me unawares, and ſpeaking to me ſaid, what have you ſpied there whereat*

at you looke so earnestly?

Forsooth, quoth I, if it please your Grace I here behold these Images which I suppose were ordained to be set up in the kings Palace, but amongst them all I have most considered this *Cowe* which seemes to mee the Artificers Master-piece. Yea marry quoth my Lord, upon this Cowe hangs a certaine Prophesie which perhaps you never heard of, I will shew you, there is a saying,

A Prophesie.

When the Cowe doth ride the Bull,
Then Priest beware thy Scull.

when the cow rides the bull, Then Priest beware thy scull.

Which saying, neither my Lord that declared it nor I that heard it understood the effect, although the compasse thereof was working, and then like to bee brought to passe: this Cowe the King gave by reason of the Earledome of *Richmond* which was Inheritance: This Prophesie was afterwards expounded in this manner, The dunne Cow, because it is the Kings beast, betokens the King, and the Bull betokens Mistris *Anne Bulloigne*, who after was Queene, her Father gave the blacke Bulls head in his Cognizance, and was his Beast, so that when the King had married Queene *Anne*, it was thought of all men to bee fulfilled, for what a number of Priests Religious and secular lost their heads for offending of those Lawes made, to bring this matter to passe, is not unknowne to all the world, therefore it may well be judged that this prophesie is fulfilled.

The Prophesies expounded,

And fulfilled by the Cardinalls fall.

You have heard what words the Duke of *Norfolke* spake to Master *Cromwell* touching my Lords going into the *North*, then said my Lord, *Tom*: It is time to bee going, therefore I pray you goe to the King, and tell him I would

goe to my Benefice at *Yorke*, but for lacke of moneyes desiring his Grace to helpe him to some, and you may say that the last mony I had from his Grace was too little to pay my debts, and to compell me to pay the rest of my debts were too much extremitie, seeing all my goods are taken from mee: Also shew my Lord of *Norfolk* and the rest of the Counsell, that I would depart if I had money. Sir quoth Master *Cromwell*, I shall doe my best, & so after other communication departed and came to *London*, then in the beginning of *Lent*, my Lord removed his lodging into the *Charterhouse* at *Richmond* where he lay in a lodging that Dr. *Collet* made for himselfe, and every after-noon for the time of his residence there would he sit in contemplation with some one of the most auncient Fathers there, who converted him to dispose the vain glory of this world, *and there they gave unto him shirts of haire to wear next his bodie, which hee were divers times after.*

Shirt. of hair.

A thousand mark pension to the Cardinall.

The Lords assigned that my Lord should have 1000. Markes pension out of *Winchester* for his going downe into the *North*, which when the King heard of, hee commanded that it should be forthwith paid unto Mr. *Cromwell*. And the King commanded Master *Cromwell* to repaire to him againe when he had received the said Sum, which he accordingly did: To whom his Majestie said, shew your Lord that I have sent him tenne thousand pounds of my benevolence, and tell him hee shall not lacke, bid him bee of good comfort. Master *Cromwell*, on my Lords behalfe thanked the King for his royall liberalitie towards my Lord, and with that departed to *Richmond*, to whom he delivered the mony and the joyfull tidings, wherein my Lord did not a little rejoyce, forthwith there was a preparation made for his going, hee had with him in his traine one hundred and sixtie persons, having with him twelve Cartes to carrie his goods which

The King sent him 10000. p.

The Cardinal goeth to his Bishoprick of Yorke.

which hee ſent from his Colledge at *Oxford* beſide ſo-ther Cartes of his daily carriage of his neceſſaries for his buildings, hee kept his ſolempne feaſt of *Eaſter* at *Peterborow*, and upon *Palme-Sunday*, he bare his palm and went on proceſſion with the Monkes, and upon Thurſday hee made his Mandy, having 59. poor people whoſe feete hee waſhed and kiſſed, and after he had dried them, hee gave every one of them twelve pence and three ells of good Canvas to make them ſhirts, and each of them a paire of new ſhooes and a caske of Red-herring, on *Eaſter-day* hee roſe to the Reſurrection, and that day he went in proceſſion in his Cardinals veſtments, and having his hat on his head, and ſung the high maſſe there himſelfe ſolempnlie, after his maſſe he gave his Benediction to all the hearers with cleane remiſſion. *From Peterborow hee tooke his journey into the North, but made ſome ſtay by the way, and many paſſages hapned in his journey too tedious here to relate. At the laſt he came to* Stoby *where he continued til after Michaelmas exerciſing many deeds of charity, moſt commonly every ſunday if the weather ſerved, would he goe to ſome poor Pariſh-church thereabouts, and there would ſay the divine ſervice and either ſaid or heard maſſe, & then cauſed one of his Chaplins to preach the word of God to the people, & afterwards hee would dine in ſome honeſt houſe in the Town, where ſhould be diſtributed to the poor, alms aswell of meat and drinke, as mony to ſupply the want of meat and drink, if the number of poor did exceed thus with other good deeds practiſing himſelfe during the time of his abode there betweene partie and partie, being at variance. About Michaelmas after he removed from thence to* Caywod *Caſtle within 7. miles of the City of Yorke, where he had much honour and love from all men high and lowe, where he kept a plentifull houſe for all commers, alſo hee builded and* repaired the Caſtle which was much decayed, having at the leaſt three hundred perſons daily in

At Peterborowe hee did waſh 59. poor mens feete.

Charity to the poore.

worke to whom he paid Wages lying there: Where all the Doctors and Prebends of the Church of *Yorke* did repaire to my Lord according to their duties, as unto the chiefe Head, Patron, and Father of their Spirituall dignities, who did most joyfully welcome him into those parts, *Saying, it was no small comfort unto them, to see their Head among them, who had beene so long absent from them, being like unto Fatherlesse and comfortlesse Children for want of his Presence; and that they trusted shortly to see him amongst them in his owne Church. To whom hee made answere, That it was the most especiall cause of his comming, to bee amongst them as a Father, and a naturall brother.*

Sir, quoth they, *you must understand the Ordinances and Rules of our Church, whereof, although you bee the Head and sole Governour, yet you are not so well acquainted as we be therein: Therfore, if it please your Grace, wee shall (under favour) open unto you some part of our ancient Lawes and Customes of our Church, that our head Prelate and Pastor as you now are, might not come above our Quire doore, untill by due Order he be installed. Now if you should happen to dye before your installation, you should not be buried above in the Quire, but below in the neather part of the body of the Church. Therefore we humbly desire and beseech you, in the name of all our Brethren, that you would vouchsafe to doe therein, as our ancient Fathers your Predecessours have done, and that you will not breake the laudable Customs of our Church; To the which we are obliged by Oath at our first admittance to observe that, and divers others, which in our Chapter doth remaine upon Record.*

Order in the Cathedral at Yorke.

These Records (quoth my Lord) *would I faine see, and then shall you know further of mine advise and mind in this businesse.*

A day was signed to bring their Records to my Lord,

Lord, at which time they reſorted to my Lord with their Regiſter and Bookes of Records, wherein were fairely Written their Inſtitutions and Rules, which every Miniſter of their Church was moſt principally and chiefly bound to obſerve and infallibly keepe and maintaine.

When my Lord had read the Records, hee did intend to be at the Cathedrall Church of *Yorke* the next Munday after *Alhelland-tide*, againſt which Time due preparation was made for the ſame; but not in ſo ſumptuous a wiſe as were his predeceſſors before him: Nor yet in ſuch ſort as the fame and common report was afterwards made of him, to his great ſlander. And to the falſe Reporters no ſmall diſhoneſty to become a divulger of ſuch notorious lies I am ſure they did: For I my ſelfe was ſent by my Lord to *Yorke*, to ſee that all things there ſhould bee ordered and provided for that Solemnity, in a very decent forme to the honour of that ancient and worthy Moniſtery of *Yorke*. Preparation for the Cardinals inſtallment at York.

It came to paſſe that upon *Alhelland-day*, one of the head and principall Officers of the ſaid Cathedrall Church which ſhould have had moſt doing at my Lords Inſtallation, was with my Lord at *Caywood*, and ſitting at Dinner, they fell into Communication of this matter, and the Order and Ceremony thereof: Hee ſaying that my Lord Cardinall ſhould goe a foote from a Chappell which ſtands without the Gates of the City called Saint *Iames* his Chappell, unto the Miniſter upon cloath, which ſhould bee diſtributed to the poore after his ſaid paſſage to the Church. Which my Lord hearing, replied and ſaid, although perhaps our Predeceſſors have gone upon cloath, yet we intend to go on foot without any ſuch Pompe or glory in the vampes of our hoſen. And therfore gave order

to

to his Servants to goe as humbly thither as might bee without any ſumptuous apparrell; for I intend on Sunday to come to you to bee inſtalled, and to make but one Dinner for you at the cloſe, and the next day to dine with the Major, and ſo returne againe hither.

Store of good provision sent in by the Country.

The day beeing not unknowne to all the Country, the Gentlemen, Abbots, and Priors, ſuch proviſion ſent in, that it was almoſt incredible for ſtore and variety.

The Common people held my Lord in great eſtimation for his purity and liberality, and alſo for his familiar geſture and good behaviour amongſt them. By meanes whereof hee gained much love of all the people in the North parts of *England*.

CHAP. 19.

Of the Cardinals fall, and how hee was arreſted of high Treaſon.

WHat chanced before his laſt troubles at *Caywood* as a ſigne or token from God, of that which ſhould follow, I will now, God willing, declare. My L. enemies being then at Court about the King, in good eſtimation, and honorable dignities; ſeeing now my Lord in great favour, and fearing the King would now call him home againe, they therefore did plot amongſt them-

themselves to dispatch him by meanes of some sinister Treason, or to bring him into the Kings great indignation by some other meanes.

This was their daily study and consultation, having for their especiall helpe and furtherance as many vigilant attendants upon him, as the Poets faine *Argus* had eyes.

The King with these their continuall complaints, was mooved to much indignation, and thought it good that the Cardinall should come up, and to stand to his Triall in his owne person; which his enemies did not like of. Notwithstanding, hee was sent for, and after this sort.

First, they devised that Sir *Walter Welsh* Knight, one of the Kings privy Chamber should bee sent downe with a Commission into the North, and the Earle of *Northumberland*, who was sometimes brought up in the House of my Lord, being joyned in Commission with him, should arrest my Lord of high Treason. This being resolved upon, Sir *Walter Welsh* prepared for his journy, with his Commission and certaine instruments annexed to the same, and tooke horse at the Court Gate upon *Allhelland-day*, towards my Lord of *Northumberland*.

Now will I declare what I promised before of a certaine signe or token of my Lords trouble ensuing.

Upon *All-hallow-day* my Lord sitting at dinner, having at his Boards end divers of his Chaplaines to beare him Company for want of other Guests; you shall now understand that my Lords great Crosse which stood by fell, and in the fall broke Doctor *Bonners* head, inasmuch that some blood ran downe. My Lord perceiving the fall thereof, demaunded of

The Cardnals crosse in the fall, brake Dr. Bonners head.

 those

thoſe that ſtood by him what was the matter that they ſtood ſo amazed, I ſhewed him of the fall of his great croſſe upon Dr. *Bonners* head: Quoth my Lord, hath it drawne any blood? yea quoth I, with that he caſt his head aſide and ſoberly ſaid (*Malum Omen*) and thereupon ſuddenly ſaid grace, and roſe from table and went to his Bed-chamber, but what he did there I cannot tell. Now marke how my Lord expounded the meaning thereof (in his fancie) to me at *Pontefrait* after his fall. Firſt that the great Croſſe that he bare as Archbiſhop of *Yorke* betokened himſelfe, and Doctor *Auſtin* the Phyſitian who overthrew the Croſſe, was hee that accuſed my Lord, whereby his enemies caught an occaſion to overthrowe him, it fell on Doctor *Bonners* head, who was then maſter of my Lords faculties, and ſpirituall juriſdiction, who was then dampnified by the fall thereof, and moreover the drawing of blood betokeneth death, which did ſuddenly after follow.

Now the appointed time drew neere for Inſtallation and ſitting at dinner; the friday before the monday that he ſhould have been inſtalled at *Yorke*: The Earle of *Northumberland* and M. *Welſh* with a great company of Gent. of the Earls houſe, and of the Country whom they had gathered in the Kings name, to accompany them, (yet not knowing to what end) came to the hall of *Caywood* (the Officers being at dinner) and my Lord not fullie dined, nor knowing any thing of the Earles being come.

The Earle of Northumberland and Mr. Welſh come to Caywood-hal.

The firſt thing that the Earle did, after hee had ſet the hall in order, he commanded the Porter to deliver the keyes of the gates to him, which he would in no wiſe doe, although he was threatned and commanded in the Kings name to make deliverance thereof to one of the Earles ſervants, which he ſtill refuſed, ſaying to the Earle, that the keyes were delivered to him by his Lord and maſter, both by oath and other command.

Now

Now ſome of the Gent. that ſtood by the Earle hearing the porter ſpeake ſo ſtoutly ſaid, hee is a good fellow and a faithfull ſervant to his maſter, and ſpeaks like an honeſt man, therefore give him your charge, and let him keep the keyes ſtill: then ſaid my L. thou ſhalt wel and truly keep the keys to the uſe of our Soveraigne Lord the King, and you ſhall let none paſſe in nor out of the Gates, but ſuch as from time to time you ſhal be commanded by us, being the Kings Commiſſioners during our ſtay here, and with that oath he received the keyes of the Earle, and Maſter *Welches* hands, but of all theſe doings knew my Lord nothing, for they had ſtopped the ſtayers that none ſhould goe to my L. chamber, and they that came down could not goe up againe. At the length one eſcaped up and ſhewed my Lord that the Earle of *Northumberland* was in the hall, whereat my Lord wondred, and at the firſt believed him not, till he heard it confirmed by another: Then quoth my Lord, I am ſorry wee have dined, for I feare our Officers have not provided fiſh enough for the entertainment of him, with ſome honourable cheere fitting his eſtate and Dignity; And with that my Lord aroſe from the Table and commanded to let the cloath lye that the Earle might ſee how far forth they were at their dinners, and as he was going downe ſtayres, he encountred with my Lord of *Northumberland*, to whom my Lord ſaid you are heartily welcome my Lord, and ſo they embraced each other: Then quoth my Lord Cardinal, if you had loved mee, yourwould have ſent me word before of your comming, that I might have entertained you according to your honour. Notwithſtanding you ſhal have ſuch cheer as I can make you for the preſent, with a right good will, truſting you will accept thereof in good part, hoping hereafter to ſee you oftner when I ſhal be more able to entertain you: this

The Cardinal and the Earle meete.

said, my Lord tooke him by the hand, and led him to his Chamber, whom followed all the Earls servants, and they being there all alone, saving I which kept the doore as my Office required being *Gentleman-vsher*, these two Lords standing at a window, the Earle trembling said: I arrest you of high Treason, with which words, my Lord was well nigh astonished, standing still a good space without speaking one word.

The Earl doth arrest the Cardinall.

But at the last, quoth my Lord, what authority have you to arrest mee, quoth the Earle, I have a Commission so to doe: shew it me, quoth my Lord, that I may see the contents therof: nay Sir that you may not quoth the Earle. Then quoth my Lord, hold you contented, for I will not obey your arrest, for there hath been between your Ancestors and my Predecessors great contentions and debate, and therefore unlesse I see your authority I will not obey you.

Even as they were debating the matter in the Chamber, so likewise was Master *Welsh* busie in arresting Dr. *Austine* at the doore, saying, go in thou Traytor, or I shall make thee: with that I opened the Portall dore, and did thrust in Doctor *Austine* before him with violence. The matter on both sides astonished me very much, marveyling what all this should meane, untill at the last, Master *Welsh* being entered my Lord Chamber, began to pluck of his hood being of the same cloath his cloake was, which hood he wore to the intent hee should not be known, who kneeled down to my Lord; to whom my Lord said come hither Gentleman, and let me speake with you, commanding him to stand up, and said thus. My Lord of *Northumberland* hath arrested mee, but by what authority I know not, if you be privie thereunto joyned with him therein, I pray you shew me. Indeed my Lord if it please your Grace, quoth Master *Welsh*, I pray have me excused; there is annexed

Master Welsh arrests Doctor Austin of high Treason.

to

to our Commission certain instructions, as you may not see nor be privie too: why quoth my Lord, be your Instructions such as I may not see nor be privie thereunto, yet paradventure if I be privie unto them, I may helpe you the better to performe them, for it is not unknown to you, that I have been of Counsell in as weity matters as these are, and I doubt not, but I shall doe well enough, for my part, prove my selfe a true man against the expectations of my cruel enemies, I see the matter whereupon it groweth, well there is no more to doe I trowe, you art of the Privie Chamber, your name is Mr. *Wolfe*, I am contented to yeeld to you, but not to the Earle, without I see his Commission, and also you are a sufficient Commissioner in this behalf, being one of the privie Chamber: Therefore put your Commission in execution, spare me not, I will obey you and the King, for I feare not the cruelty of mine enemies, no more then I doe the truth of my Allegiance, wherein I take God to witnesse, I never offended his Majesty in word or deede, and therein I dare stand face to face with any, having a difference without partiality.

Then came my Lord of *Northumberland* and commanded me to avoide the Chamber: and being loath to depart from my Master, I stood still and would not remove, to whom he spake againe and said, there is no remedie you must depart, with that I looked upon my Master, as who would have said shall I goe, and perceiving by his countenance that it was not for me to stay, I departed and went into an other chamber, where were many Gentlemen and others to heare newes, to whom I made a report of what I heard and saw, which was great heauinesse to them all.

The Earle takes the keys from my L.

Then the Earle called into his Chamber diuers of his owne servants, and after he and Master *Wolfe*

had taken the keyes from my Lord, hee committed the keeping of my Lord unto five Gentlemen, and then they went about the house, and put all things in order, intending to depart the next day, and to certifie the King and the reſt of the Lords, what they had done.

Then went they buſie about to Convey Doctor *Auſtine* away to *London* with as much ſpeede and privacy as they could poſſible, ſending with him divers perſons to conduct him, who was bound to his horſe like a Traytor.

And this being done, when it was neere night, the Commiſſioners ſending two Groomes of my Lords to attend him in his Chamber (where hee lay all night) the reſt of the Earles men watched in the Chamber, and all the houſe was watched, and the gates ſafe kept, that no man could paſſe or repaſſe untill next morning.

About eight of the cloeke next morning, the Earle ſent for me into his Chamber, and commaunded mee to goe to my Lord; and as I was going, I met with Maſter *Welſh*, who called me unto him, and ſhewed me how the Kings Majeſty bare unto me his principall favour for my love and diligent Service that I had performed to my Lord: wherefore, quoth hee, the Kings pleaſure is, that you ſhalbe about him as chiefe, in whom his Highneſſe putteth great confidence and truſt; and thereupon gave mee in Writing the Articles: Which when I had read, I ſayd I was content to obey his Majeſties pleaſure, and would bee ſworne to the performance thereof; whereupon hee gave mee my Oath.

That done, I reſorted to my Lord, whom I found ſitting in a Chaire, the Table being ready ſpread for him. But ſo ſoone as hee perceived me come in, he fell into ſuch

such a wofull lamentation, that would have forced a flinty-heart to mourne.

I then comforted him as well as I could, but hee would not; for quoth hee, I am much grieved that I have nothing to reward you, and the rest of my true and faithfull Servants, for all the good Service that they and you have done mee, for which I doe much lament.

Upon Sunday following, the Earle and Master *Welsh* appoynted to set forward, for my Lords Horse and ours were brought ready into the inner Court, where we mounted, and comming towards the Gate ready to ride out, the Porter had no sooner opened the same, but we saw without ready attending a great number of Gentlemen and their Servants, such as the Earle had appointed for that Service to attend and Conduct my Lord to *Pomfrait* that night.

But to tell you the Truth, there were also many of the people of the Country assembled at the Gate, lamenting his departure, in number above three Thousand, who after the opening of the Gate that they had a sight of him, cryed out with a loud voyce, *God save your Grace, God save your Grace*; the foule Evil take them that have taken you from us; wee pray God that vengeance may light upon them. And thus they ran after him through the Towne of *Caywood*, for he was there very well beloved both of rich and poore.

CHAP.

CHAP. 20.

Of the Cardinals entertainment at the Earle of Shrewsburies, and of his death and buriall at Leiceſter.

AFter our departure from *Cawood*, we came to *Doncaſter*, the third day wee came to *Sheffield-parke*, where my Lord of *Shrewsbury* lived within the lodge, and the Earle and his Lady, and a great company of Gentlewomen and Servants ſtood without the Gate to attend my Lords comming; at whoſe alightning the Earle received him with much honour, and imbraced him, ſaying theſe words; *My Lord you are moſt heartily welcome to my poore lodge, and I am glad to ſee you.*

Here my Lord ſtayed a fortnight, and was moſt nobly entertayned; he ſpent moſt of his time and applyed his minde to prayers continually in great devotion. It came to paſſe as hee ſate one day at dinner, I beeing there, perceived his colour divers times to change; I asked him if hee was not well: who anſwered me with a loud voyce: I am ſuddenly taken with a Thing at my ſtomacke as cold as a Whet-ſtone, and am not well: Therefore take up the Table, and make a ſhort dinner, and returne to mee againe ſuddainly. I made but a little ſtay, but came to him agayne, where I found him ſtill ſitting very ill at eaſe: Hee deſired me to goe to the *Apothecarie* and aske him if hee had any thing would breake Winde upwards: Hee told me hee had: Then I went and ſhewed the ſame

ſame to my Lord, who did command mee to give him ſome thereof, and ſo I did, and it made him breake winde exceedingly: Loe quoth he, you may ſee it was but winde, for now I thanke God I am well eaſed, and ſo he aroſe from the Table and went to praiers, as hee uſed every day after dinner.

In the afternoon my Lord of *Shrewſbury* ſent for mee to him, to whom he ſaid, foraſmuch as I have always perceived you to be a man in whom your Lord putteth great affiance, and I my ſelfe knowing you to bee a man very honeſt, with many words of commendations and praiſe more then becommeth mee to rehearſe, he ſaid, your Lord and Maſter hath often deſired me to write unto the King that he might anſwere his accuſations before his enemies: And this day I have received Letters from his Majeſtie by Sir *William Kingſton* whereby I perceive that the King hath him in good opinion, and upon my requeſt hath ſent for him by the ſaid Sr. *William Kingſton*.

Therfore now I would have you play your part wiſely with him in ſuch ſort as he may take it quietly and in good part, for he is alwaies full of ſorrow and much heavineſſe at my being with him, that I fear he would take it ill if I bring him tidings thereof: And therein doth hee not well, for I aſſure you that the King is his very good Lord, and hath given me moſt hearty thanks for his entertainment: And therefore goe your way to him and perſwade him I may find him in quiet at my comming, for *I* will not tarry long after you.

Sir quoth I, and if it pleaſe your Lordſhip I ſhall endeavor to the beſt of my Power, to accompliſh your Lordſhips command: But Sir, I doubt when I name this Sir *William Kingſton*, that he will miſtruſt ſome il, becauſe he is Conſtable of the Tower, and Captaine of the guard, having in his company 24. of the Guard to

accompanie him : That is nothing quoth the Earle, what if he be Conſtable of the Tower and Captaine of the Guard ? he is the fitteſt man for his wiſedome and diſcretion to be ſent about ſuch a buſineſſe, and for the Guard it is onely to defend him from thoſe that might intend him any ill. Beſides that, the Guard are for the moſt part ſuch of his old ſervants as the King hath tooke into his ſervice to attend him moſt juſtly. Well Sir quoth I, I ſhall doe what I can, and ſo departed and went to my Lord and found him in the Gallery with his Staffe and his Beades in his hands, and ſeeing mee come, he asked me what newes, forſooth quoth I, the beſt newes that ever you heard, if you can take it well I pray God it bee true : then quoth hee, my Lord of *Shrewſbury* ſaid, I your moſt aſſured friend, hath ſo provided by his letters to the King, that his Majeſtie hath ſent for you by Maſter *Kingſton*, and 24. of the Guard to conduct you to his Highneſſe, Maſter *Kingſton* quoth hee, and clapped his hand on his Thigh and gave a great ſigh.

The Cardinalls cauſleſſe feares.

May it pleaſe your Grace (quoth I) I would you would take all things well, it would be much better for you, content your ſelfe for Gods ſake, and thinke that God and your good friends have wrought for you, according to your own deſires: And (as I conceive) you have much more cauſe to rejoyce then lament or miſtruſt the matter, for I aſſure you that your friends are more affraid of you then you need be of them : And his Majeſtie to ſhew his love to you, hath ſent Maſter *Kingſton* to honour you, with as much honour as is your Graces due, and to convey you in ſuch eaſie journeys as is fitting for you, and you ſhall command him to do, and that you ſhall have your requeſt. And I humbly entreat you to imprint this my perſwaſion in your Highneſſe diſcretion and to be of good cheere,

Enemies.

wherewith

wherewith you ſhall comfort your ſelfe, and give your frinds and poore ſervants great comfort and content.

Well quoth he, I perceive more then you can imagine, or doe know, preſently after came my Lord to acquaint him with that I had ſo lately related, my L. Cardinall thanked the Earle for his great love, and called for Maſter *Kingſton* who came to him preſently, and kneeling down before him ſaluted him in the kings behalfe, whom my Lord bareheaded offered to take up, but he would not, then quoth my Lord, Maſter *Kingſton* I pray you ſtand up and leave your kneeling to me, for I am a wretch repleat with miſery, not eſteeming my ſelfe, but as a meere abject utterly caſt away, but without deſert God he knowes, therefore good Maſter *Kingſton* ſtand up.

The Cardinall ſalutes Mr. Kingſton

Then Maſter *Kingſton* ſaid, the Kings Majeſtie hath him commended unto you. I thanke his Highneſſe quoth my Lord, I hope he is in good health. Yea quoth Maſter *Kingſton*, and he hath him commended unto you, and commanded me to bid you be of good cheere, for hee beareth you as much good will as ever hee did.

Mr. Kingſton tells him he is in the Kings favour.

And whereas Report hath been made unto him, that you ſhould commit againſt his Majeſtie certain heynos crimes which he thinketh to be, but yet hee for miniſtration of Juſtice in ſuch Caſes requiſite, could doe no leſſe then ſend for you that you might have your triall, miſtruſting nothing your truth and wiſedome, but that you ſhall be able to acquit your ſelfe of all complaints and accuſations extended againſt you: And you may take your journey to him at your pleaſure, commanding me to attend you.

Maſter *Kingſton* quoth my Lord, I thanke you for your good newes: And Sir hereof aſſure your ſelfe, if I were as able and luſty as ever I was to ride, I would

goe with you poſt: But alas I am a diſeaſed man having a fluxe (at which time it was apparant that he had poiſoned himſelf) it hath made me very weake, but the Comfortable news you bring is of purpoſe (I doubt) to bring me into a fooles Paradiſe, for I know what is provided for me. *Notwithſtanding*, I thanke you for your good will, and paines taken about mee, and I ſhall with ſpeed make readie to ride with you.

After this I was commanded to make all things readie for our departure the morrow after.

The Cardinal near death

When my Lord went to bed, he fell very ſick of the Laske, which cauſed him to goe to ſtoole from time to time all that night, inſomuch that from that time till morning, hee had 50. ſtooles: And the matter that he voided was very blacke, which the Phyſitians called *Aduſtine*, whoſe opinions were that he had not above 4. or 5. daies to live.

Notwithſtanding, he would have ridden with Mr. *Kingſton* the next day, had not the Earle of *Shrewſbury* adviſed him to the contrarie, but the next day hee took his journey with Maſter *Kingſton*, and them of the Guard, who eſpying him could not abſtaine from weeping, conſidering he was their old Maſter, and now in ſuch a miſerable caſe, whom my Lord tooke by the hand, and would as hee rode by the way ſometimes talke with one, and ſometimes with an other, till he came to a houſe of my Lords ſtanding in the way called *Hardwick* hall, where he lay all that night very ill at eaſe. The next day he came to *Nottingham*, and the *next* day to *Leiceſter abbey*, and the *next* day he *waxed very ſick that he had almoſt fallen from his horſe, ſo that it was night ere he got to* Leiceſter abbey, *where at his comming in at the Gates, the Abbot with all their Covent met him with many lighted Torches, whom they honourably received and welcommed with great reverence.*

To whom my Lord ſaid, Father Abbot, I am come to

lay

lay my bones amongſt you, riding ſtill on his mule till he came to the ſtairs of his Chamber where hee alighted: Maſter *Kingſton* holding him by the arme led him up the ſtaires, who told me afterwards that he never felt ſo heavie a burthen in all his life, and aſſoone as he was in his Chamber he went ſtraight to bed, this was upon Satterday, and ſo he continued.

On *Monday* in the morning as I ſtood by is bedſide about eight of the clock in the morning, the windowes being cloſe ſhut, and having wax lights burning upon the Cupboard, I thought I perceived him drawing on towards death. Hee perceiving my ſhadow upon the bedſide asked who was there. Sir quoth I, tis I, how doe you quoth he, well? I Sir quoth I, if I might ſee your Grace well, what is it a clock quoth hee? I anſwered it was about eight of the Clock, quoth he that cannot be, rehearſing eight of the clocke ſo many times. Nay quoth he that cannot be, for at eight of the clock you ſhall ſee your maſters time draw neere that I muſt depart this world: with that quoth Doctor *Palmes* a worthy Gentleman ſtanding by, bid me aske him if hee would bee ſhriven to make him readie for God, what ever chanced to fall out, which I did: but he was very angry with me, and asked what I had to doe to aske him ſuch a queſtion? till at the laſt Maſter Doctor took my part and talked with him in Latin and pacified him.

After dinner M. *Kingſton* ſent for me and ſaid, Sir, The King hath ſent unto mee Letters by Mr. *Vincent* our old companion who hath bin in trouble

in the Tower for mony that my Lord ſhould have at his departure : A great part of which money cannot bee found, wherefore the King at Maſter *Vincents* requeſt for the declaration of the truth hath ſent him hither with his Graces Letters, that I ſhould examine my Lord & have your Counſell therein, that he may take it well and in good part. And this is the cauſe of my ſending for you, therefore I deſire your Counſel therein for acquitall of this poor Gentleman Maſter *Vincent*.

Sir quoth I, according to my duty you ſhall, and by my adviſe you ſhall reſort unto him in your own perſon to viſit him, and in communication breake the matter unto him: And if he will not tell you the truth therein, then may you certifie the King thereof; But in any caſe name not nor ſpeake of my fellowe *Vincent*: Alſo I would not have you to detract the time, for hee is very ſicke, and I feare that he will not live paſt a day or two, and accordingly Maſter *Kingſton* went to my Lord and demanded the money, ſaying that my Lord of *Northumberland* found a book at *Caywood-houſe* that you had but lately borrowed 10000. pounds, & there is not ſo much as one penny to be found who hath made the King privie to the ſame, wherefore the King hath written to me, to know what is become thereof, for it were pitty that it ſhould bee holden from you both. Therefore I require you in the Kings name to tell me the truth, that I may make a juſt report thereof unto his Majeſtie of your anſwer?

With that quoth my Lord, oh good Lord, how much doth it grieve me that the King ſhould think any

any ſuch thing in me, that I ſhould deceive him of one pennie, ſeeing I have nothing nor never had *(God be my Judge)* that I ever eſteemed ſo much mine owne as his Majeſties, having but the bare uſe of it during my life, and after my death to leave it wholy to him; wherein his Majeſtie hath prevented mee. But for this money that you demand of me, I aſſure you it is none of my own, for I borrowed it of diverſe of my friends to bury me, and to beſtow amongſt my ſervants, who have taken great pains about mee, notwithſtanding if it bee your pleaſure to know, I muſt bee content, yet I beſeech his Majeſtie to ſee it ſatisfied for the diſcharge of my Conſcience to them that I owed it to, who be they quoth Maſter *Kingſton?* That ſhal I tell you quoth my Lord; I borrowd two hundred pounds of *John Allen* of *London*, another 200. p. of Sir *Richard Greſham*, and 200. pound of the Maſter of the *Savoy*, and alſo 200. pound of Doctor *Highden* Dean of my Colledge at *Oxford*, 200 pound of the Treaſurer of the Church, and 200. pound of Maſter *Ellis* my Chaplain: And an other 200. pound of a Prieſt, I hope the King will reſtore it againe, forasmuch as it is none of mine.

Divers ſoms of money borrowed by the Cardnal a little before hee dyed.

Sir quoth Maſter *Kingſton*, there is no doubt in the King whom you need not diſtruſt, but Sir I pray you where is the money quoth hee, I will not conceale it I warrant you, but I will declare it unto you before I dye by the grace of God, have a litle patience with me I pray you, for the money is ſafe enough in an honeſt mans hands, who will not keep one penny thereof from the King.

So Maſter *Kingſton* departed for that time, my Lord

The Cardinal desires meate.

Lord being very weake, and about fowre of the clock in the next morning, as I conceived, I asked him how he did, well quoth he if I had any meate, I pray you give me some.

Sir quoth I, there is none ready, then he said (you are much too blame) for you should have alwaies meate for me in readinesse, whensoever that my stomack serves me, I pray you get some ready for mee, for I meane to make my selfe strong to day to the intent I may goe to confession and make mee ready for God, quoth I, I will call up the Cookes to prepare some meate, And also I will call Master *Palmer* that he may discourse with you till your meate be ready, with a good will quoth my Lord, and so I called Master *Palmer* who rose and came to my Lord.

Then I went and acquainted Master *Kingston* that my Lord was very sicke and not like to live. In good faith quoth Master *Kingston*, you are much too blame to make him beleeve he is sicker then he is. Well Sir quoth I, you cannot say but I gave you warning as I am bound to doe, upon which words he arose and came unto him, but before he came my Lord Cardinall had eaten a spoonfull or two of Callis made of Chickin, and after that he was in his confession the space of an hower: And then Master *Kingston* came to him and bad him good morrow, and asked him how he did, Sir quoth he, I watch but Gods pleasure to render up my poore soule to him. I pray you have me heartily commended unto his Royall Majestie, and beseech him on my behalfe to call to his Princely remembrance all matters that have bin between us from the beginning

ning and the progresse: And especially betweene good Queene *Katherin* and him, and then shall his Graces Conscience know whether I have offended him or not.

Hee is a Prince of a most Royall carriage, and hath a Princely heart, and rather then hee will misse or want any part of his will, he will endanger the one halfe of his Kingdome.

I do assure you I have often kneeled before him sometimes three houres together to perswade him from his will and appetite, but could not prevaile: And Master *Kingston*, had I but served God as diligently as I have served the King, he would not have given me over in my gray haires. But this is the just reward that I must receive for my diligent paines and studdy, not regarding my service to God, but onely to my Prince. Therefore let me advise you, if you be one of the Privie Counsell, as by your wisedome you are fit, take heede what you put in the Kings head, for you can never put it out againe.

And I desire you further to request his Grace in Gods name, that he have a vigilant eye to suppresse the hellish *Luthrans*, that they increase not through his great negligence, in such a sort as he be compelled to take up Armes to subdue them, as the King of *Bohemia* was; whose Commons being infected with *Wickliffs* heresies, the King was inforced to take that course. The Cardinals advise.

Let him consider the Story of King *Richard* the Second, the second sonne of his Progenitor, who lived in the time of *Wickliffs* Seditions and heresies: Did not the Commons I pray you in his time

rise against the Nobilitie and chiefe governours of this Realme, and at the last some of them were put to death without Justice or mercie, and under pretence of having all things common, did they not fall to spoyling and robbing, and at last tooke the Kings person, and carried him about the Cities making him obedient to their proclamations?

Did not also the Trayterous Heretiques Sir *John Old-Castle*, Lord *Cobham* pitch a field with Heretiques against King *Henry* the fourth, where the King was in person and fought against them, to whom God gave the victory?

Alas, if these be not plaine presidents and sufficient perswasions to admonish a Prince: Then God will take away from us our prudent Rulers, & leave us to the hands of our enemies. And then will ensue mischiefe upon mischiefe, Inconveniences, Barrennesse and scarcitie for want of good Orders in the Common-wealth, from which God of his tender mercy defend us.

Master *Kingston* farewell, I wish all things may have good successe, my time drawes on, I may not tarry with you, I pray you remember my words.

Now began the time to draw neere, for hee drew his speech at length, and his tongue began to faile him, his eyes perfectly set in his head, his sight failed him. Then wee began to put him in minde of *Christs* passion, and caused the Yeoman of the Guard to stand by privately to see him dye, and beare witnesse of his words and his departure, who heard all his communications.

And

And then presentlie the clocke strooke eight, at which time he gave up the Ghost, and thus departed he this life, one of us looking upon another, supposing he prophesied of his departure. The Cardinall gave up the Ghost.

We sent for the Abbot of the house to annoint him, who speedily came as hee was ending his life, who said certaine praiers before that the life was out of his bodie:

Here is the end and fall of pride. for I assure you he was in his time the proudest man alive. having more regard to the honour of his Person then to his spirituall function, wherein he should have expressed more meekenesse and humility: For Pride and Ambition are both linked together; and Ambition is like *Choller*, which is an humor that makes men active, earnest, and full of alacrity & stirring, if it bee not stopped or hindred in its course: But if it be stopped, and cannot have its way, it becommeth dust, and thereby maligne and venemous. So Ambitious and proud men, if they find the way open for their rising and advancement, and still get forwards; they are rather busie then dangerous: But if they bee checked in their desires, they become secretly discontent, and look upon men and matters with an evill eye, and are best pleased when things goe backewards: but I forbeare to speake any further herein.

The Cardinall beeing departed, Master Kingston sent post to *London* one of the Guard, then was Master *Kingston* and the Abbot in consultation about the Funerall, which was solempnized the day after, for Master Kingston would not stay the returne of the Post.

They thought good that the Major of *Leicester* and his Brethren ſhould ſee him perſonally dead, to prevent falſe reports that hee was alive And in the Interim, whilſt the Major was ſent for, his Bones were laid in the Coffin, and his ſhirt of haire and his over ſhirt of fine holland were taken off and were put into the Coffin together, with all ſuch ornaments wherewith he was inveſted, when hee was made Archbiſhop, as *Miter*, *Croſſe*, *Ring* and *Pall*, with all other things due to his orders.

Thus hee lay all that day with his Coffin open and bare faced: that all that deſired might ſee him. And about 3. of the Clock he was buried of the Abbot with great ſolemnity. And being in the Church, his corpes were ſet in the Ladies Chappel with many Tapers, & poor men about him holding Torches in their hands, who watched the Corps all that night, whilſt the Canons ſung divers dirges and other divine Oriſons.

The Cardinal is buried in St Maries Chappell in Leiceſter.

And at 4. of the Clock the next morning, the Cardinalls ſervants and Maſter *Kingſton* came to the Church to the execution of many Ceremonies in ſuch manner as is uſuall at Biſhops burialls: And ſo he went to Maſſe, where the Abbot did offer and divers others: And then went to burie the Corpes in the middle of the ſaid Chappell, by this time it was ſixe of the Clocke, being St. *Andrews* day.

Then we prepared for our journey to the Court, where wee attended his Majeſtie, the next day I was ſent for to the King, conducted by Maſter *Norris*, where the King was in his night gowne

of

of Rochet velvet furred with ſables, before whom I kneeled the ſpace of an houre, during which time his Majeſtie examined me of divers particulars concerning my Lord Cardinall wiſhing rather then twenty thouſand pounds that he had lived.

He asked me concerning the fifteen hundred pounds which Maſter *Kingſton* moved to my Lord. Quoth I, I thinke I can perfectly tell your Grace where it is and who hath it, can you quoth the K. I pray you tell mee, and you ſhall not bee unrewarded.

Sir quoth I, after the departure of Maſter *Vincent* from my Lord at *Serooby*, who had the cuſtody thereof leaving it with my L. in divers baggs he delivered it to a certaine Prieſt ſafelie to bee kept to his uſe, is this true quoth the King? yea quoth I, without doubt, the Prieſt will not denie it before mee, for I was at the deliverie thereof, who hath gotten divers other rich Ornaments, which are not Regiſtred in the book of my Lords inventorie or other writings, whereby any man is able to chargh im therewith but my ſelfe.

Then ſaid the King, ſet me alone for keeping this ſecret between me and you. Howbeit three may keep Counſell if two be away: And if I knew my Cap were privie to my Counſell, I would caſt it into the fire and burne it: And for your honeſty and Truth, you ſhall bee our ſervant in our Chamber, as you were with your Maſter.

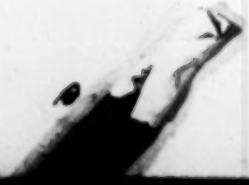
Therefore goe you your wayes to Sir *John Gage* our Vice-Chamberlain, to whom wee have ſpoken alreadie, to admit you our ſervant in our Chamber, and then goe to the Lord of *Norfolke*

and hee ſhall pay you your whole yeares wages which is ten pounds, is not it ſo quoth the King? Yea forſooth and if it pleaſe your Grace quoth I. And withall ſaid the King, you ſhall receive a reward the Duke of *Norfolke*.

So I received tenne pounds of the Duke for my wages, and twenty pounds for myreward, and his Majeſtie gave me a Cart and ſix horſes the beſt that I could choſe out of my Lords horſes to carry my goods and five marks for my charge homewards.

FINIS.





Brightmans 15

PREDICTIONS AND PROPHESIES:

VVritten 46. yeares since;.

Concerning the three Churches of *Germanie*, *England* and *Scotland*.

Fore-telling the miserie of *Germanie*, the fall of the pride of Bishops in *England* by the assistance of the *Scottish* Kirk.

All which should happen (as he foretold) between the yeares of 36. and 41. &c.

Printed in the yeare 1641.

BRITISH MUSEUM

Predictions and Propheſies of theſe times: written fortie ſixe yeares ſince, &c.

DIvers and ſundry Predictions and Propheſies have bin made by our ancient Prophets, Bards, and fatidicall Vaticinators, which in their due times have futurely, both punctually and exactly come to paſſe, as of the *Sybills* (ſo often and frequently alledged by the Fathers) who many years before predicted of the Incarnation of our bleſſed Saviour. The like did *Merlin Ambroſius*, that famous *Cambrian* Propher, who flouriſhed in the time of *Vortiger*, King of *Britaine*, whoſe *Sonth-ſaies* (for ſo they called them in old time) have proved true even to theſe latter dayes, which is made plenally apparent in a Book not long ſince publiſhed by the Title of *Merlins life and Propheſies*, which whoſoever ſhall read may be amply ſatisfied what prevalence his prenotions had, all of them in the proceſſe of time, being ſeaſonably and maturely accompliſhed.

But to leave others, and inſiſt only upon Mr. *Brightmans* ſtupendious Revelations, a zealous Divine, who in his learned Sermons preached in the later end of Queene *Elizabeths* dayes (of moſt bleſſed memorie) about the three and foure and fortieth yeare of her reigne; which was immediately before the comming in of K. *James*, father to our Royall Soveraigne K. *Charles*, (of like ſacred memory

memorie with the former) His Predictions were out of the 3. and 4. Chapters of the *Revelations*: in which there is mention made of 7. Epistles sent to the 7. Churches of *Asia*, which were Types of 7. other succeeding Churches to come. The 7. *Asian* Churches as you shall finde there mentioned, were *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; in three of which he figured the state at that time, and that should hereafter be, of the three Churches of *Germanie*, of *Scotland*, and of *England*, making the Church of *Germanie* a counterpaine of *Sardis*, the Church of *Scotland* a type of *Philadelphia*, the Church of *England* represented in *Laodicea*.

The Church of *Germanie* had its initiation or beginning in *Martin Luther* of *Wittenburg* a Towne in *Saxonie*; in the yeare of grace 1517. Now as Mr. *Brightman* vatically obserueth, the Church of *Thyatira* was much blamed for suffering the woman *Jezabel*, who cals her selfe a Propheteſſe, to teach & deceive Christs servants, and commit fornication, by which is meant Idolatrie, &c. But this the Church of *Sardis* reformed: notwithstanding which, she still retained many errors, as Consubstantiation of the Lords Supper, and about free-will, justification, good works, &c. by which he foreseeing the miserie since come upon them, admonished the *Germans* to consider of it before hand, and to prevent these impending judgements by reformation and timely repentance, grounding his Conjectures upon the words of the Text, which are these: *But if thou wilt not watch, I will come upon thee as a thiefe*: that is, suddenly and unexpected: now these judgements are thus fatidically delivered.

His prediction of the Church of *Germanie*.

Like to a whirle-wind shall destruction come,
Sword, fire, and famine, wasting all and some,
Cities be turn'd to Townes, and Townes converted
To villages, forsaken, and deserted.
The people of all comfort quite bereft,
And scarce one hundred of a thousand left.

Fire,

Fire with the ſword ſhall ſtrive for ſoveraigne power,
And when they ſpare, the plague and peſt devoure:
And ſuch as their ſterne furie ſhall evade,
A more ſad prey be unto famine made.
Forc't ſhall they be to eate of Snailes and Frogs,
The long dead Carkaſſes of Rats and Dogs.
Mothers their babes ſhall without mercie kill,
And cook their limbes, their ſtarved guts to fill:
(The like have brothers to their ſiſters done)
Sights that at noone-day have eclipſt the Sun:
And that which all beliefe ſeems to exceed,
Dig Corſes from their graves, and thereon feed.
Nor ceaſe the judgements thus, (as if they had
Their period here: to death they tortures add;
Exquiſite tortures, (fitting to deplore)
Being a Nation never ſlav'd before:
For what is it the foe will not deviſe,
To force them tell where all their treaſure lies,
To pierte and cut with bodkins and with knives
Their skinne and fleſh, indangering ſo their lives.
Draw ſtrings and wyers through all their brawnie parts,
Of thighes and armes, ſome ſtabbing to the hearts:
Others into hot Ovens they ſhall thruſt,
And ſtop them up till they be dry'd to duſt.
By lingring fires roaſt ſome on wooden ſpits,
Baſted with Lard: what i'st their ſavage wits
Cannot deviſe? here men new ſtrangled lie,
There others ſtifled with wet ſtubble die:
Others being gag'd, they downe their throats will powre,
All puddle traſh, with Vrine ſtale and ſower,
Till their guts break, their miſeries tranſcend;
Of which for many yeares ſhall be no end &c.

Of all which, and how punctually they have happened, whoſoever would be fully ſatisfied, I referre them (the better to confirm their truth)

truth) to divers letters sent out of *Germanie*, bewayling their sad and lamentable estate, and are to be read in print, one sent from *Swebrugden*, the 14. of *November*, 1636. by the Ministers of *Germanie* to the Dutch Church in *London*: another written by a worthy Minister of *Messenheim*, upon the edge of the lower *Palatinate*, the first of *Februarie*, 1637. And a third also sent from *Worms*, and written by a godly Minister the tenth of *Febr.* in the same year: all which you may find in a book called the *Lamentations of Germanie*. To which may be added (namely to the premisses) what happened to a learned and a godly Preacher of especiall note and remark, at the taking in of *Magdenburg*, who was dragged from the Church unto his owne house, where having seen his wife and daughters ravished before his face, and his yong infants tome from their Mothers armes, and pitcht upon the tops of Pikes: when his eyes were blood-shot with these savage and brutish objects, they led him bound to the Market-place, and having tied him to a stake, pill'd all his books about him, of which setting fire, they burnt them with his bodie to ashes. God Almighty in great mercie, avert the like judgements from us.

As concerning the Church of *Scotland*, in which he likewise includeth the two Churches of *Geneva* and *Holland*, which (he saith) were truely figured in the *Asian Philadelphia*: of them he saith, that in no place of Christendome, *The Doctrine of Christ soundeth more purely, the worship of God is exercised more incorruptly: nor the diligence of Pastors and Teachers is performed more faithfully, &c.* To which he also addeth, that the *Philadelphians* (meaning the Churches of *Scotland*, *Geneva*, and *Holland*) shall continue till the appearance of the new *Jerusalem*, and that they shall bee joyned with it in covenant and societie, proceeding with this encouragement, *Nourish and cherish thy hopes with these things, O holy* Philadelphia, *and be not perplexed, whatsoever the world vainely prates of thee, thou art little and lowly, God shall exalt thee, goe forward constantly, &c.* Which words, with many more to that effect, were delivered by him both in word and writing, more than 40. years agoe. But now

to come to a view how nearely he reflected upon their estate, and what hath happened unto them of late in these times, fresh in our owne notion and knowledge.

His prediction of the Church of *Scotland*.

The victorie the Philadelphians *had*
Over the Iewes *(in Christ) to make them glad,*
Is but a figure in the daies to come,
Of the great triumph you shall have o're Rome,
And their Prelatick pomp: the time was when
You warr'd against it but with inke and pen,
(And then prevaild) but after shall doe more,
Chase with the sword that Babylonish whore,
Like Iehu *new anointed to the Crowne,*
With furious march you shall at length pull downe
Idolatrous Ahabs *issue, and then call*
To one assembly all the Priests of Baal,
There slay them to one man: storie shall tell
How you that painted Harlot Iezabel
Shall from the window, where she struts in state,
Downe headlong to the earth precipitate;
Whose braines dasht out; and whilst her limbs yet bleed;
Vpon her flesh the hungrie dogs shall feed.
Geneva *standing on a tickliſh ground,*
As by the forraigne foe incompast round;
For many yeares attempted, but in vaine,
By the three potent powers, Rome, France, *and* Spaine,
Shall flowiſh ſtill: the Hollander *oppreſt*
By Spaniſh *tyrants, ſhall ſtill keep her creſt*
Levell with theirs, by equall ſtrength on land;
But on the Seas ſhall have that prime command,
That when their Fleets encounter, though 'gainſt odds,
As if deſcended from the Marine gods,
Mauger the pride of their Heſperian *braves,*
The brinie billowes ſhall be made their graves.
And the Scotch Church, that little ſeems and low,
Shall be in th' end their Biſhops overthrow:
By whoſe example others ſhall be drawne
To queſtion Mitres, Copes, and ſleeves of Lawne.

Then these, with others, shall combine in one,
To put the Arch-Priest from his Papall throne.

Much more is spoken by Mr. *Brightman* to the like purpose, which into these few words are contracted, speaking of those Churches before named, as had he lived in these our dayes, and had seene and knowne all the contingents late happened: of which, because they are so frequent, and familiar in everie mans notion, I purpose no longer to insist, but proceed to the last.

In *Laodicea* (saith he) is figured the Church of *England*, (called Reformed) in which he presageth the state of the Prelacie, and Clergy of *England*, and how it now stands; and least he should be taxed of any spleene or malice conceived against them in regard of sundry troubles and tribulations which he in those times suffered by them; therefore hee maketh this apologie in the Epistle to his worke. God is my witnesse, that I am not grieved through envie at the wealth or honours of any of them, being sufficiently contented with that small and competent estate which God hath allotted me: neither thought I ever any thing more foolish than for any man to please himselfe by distasting others. But when I perceived that these seven Cities were propounded for a type of all the Churches amongst the Gentiles: and when I did moreover see so clearely both the order, the time, and the marvellous agreeing of all things together, I durst not perfidiously burie the truth in silence; for God forbid that I should willingly distaine that Church with the least aspersion or infamy, which by the mercy of God hath brought me forth, and hath brought me up, and doth now sustaine me; yet I thought it my duty rather to cast my selfe upon any trouble whatsoever, than to betray the salvation of that Church, whose estate ought to be of more accompt with every one of us than our owne. For he that gathereth the tears of his children into his bottle doth know right wel that I have not with dry eyes taken a survey of *Laodicea*.

Thus it appeares by his owne ingenious confession, that these Enthusiasmes & raptures which proceeded from him, were meer inspirations, and no vaine and idle fancies and fantasmes, the fruit of a distracted braine: of which no better testimonie can be given, than the event, which in the subsequence will be more apparent; for it thus followeth.

His prediction of the Church of *England*.

The Counterpaine of Laodicea *stands,*
(As third in rank) ith' Church of Englands *hands;*
And by the Angell of the Church is meant
The Pastor of the same, or President,
Of whom 'tis said, (to her no little blot)
I know thy works, th'art neither cold nor hot.

What

What art thou then? some medley stuffe compos'd
Of hodge podge temper, (fit to be disclos'd)
Then art not cold, thy doctrine's sound and pure;
Such, as a fiery tryall can endure.
Nor art thou hot: thy zeale is of no price,
Losing its heat, it falls as cold as Ice.
How else could a reformed Church admit
Of popish superstitions mixt with it?
They thy infatuated senses charme,
To be nor one, nor other, but luke-warme:
'Tis equall with thee to be Remiss all,
Or one of those which we reformed call:
If on this weak point thou thy judgement stay,
To know Gods truth, and serve him the wrong way,
If Baal *be God, before his fires appeare:*
If God be God, then follow him in feare:
He's justly taxed of spiritual sloath
Who is a Neuter, and shall halt 'tween both.
We of thee Laodicea *further find,*
The Text saith, thou art naked, poore, *and* blind:
Not poore in spirit; that were a blessed thing;
For some have dar'd to write, I and my King:
Yet beggers too, but not of pence, but pounds,
And besides Clergie Tithes of temporall grounds.
Darke art thou in thy Canons long since past,
As in those future, which shall come on fast:
Which throughly sifted, and in every part,
It will appeare to all, how blind thou art.
Thine with thy Innovations, cruell doomes,
And popish trinkats, all which once were Romes,
Vncover shall thy skirts, and as I ghesse,
Before the nations shew thy nakednesse,
Which shall a double Sanedrin *invite,*
To clip thy wings, or else to plume thee quite, &c.

Thus you have heard the whole summe of what was amply delivered by him, briefly epitomized, and I hope so plainly, that there needeth no further comment upon it; which I entreat the Reader may be perused considerately and carefully: For all predictions of this nature ought to bee three times read, before once determinately censured.

FINIS.

16

A VINDICATION OF THE BISHOP OF DVRHAM, FROM THE VILE AND SCANDALOVS CALVMNIES OF A *LIBELL* INTITVLED *THE DOWNFALL OF HIERARCHIE, &c.*

LONDON,
Printed by *Richard Cotes*, for *Robert Milborne*, and are to be sold at his shop, at the signe of the holy *Lambe* in Little-Britaine, or at Britaines-Burse. 1641.

BRITISH MUSEUM

A VINDICATION OF THE BISHOP OF DVRHAM, FROM THE VILE AND Scandalous Calumnies of a Libell Intituled *the Downe-fall of Epiſcopacie, &c.*

IT hath beene alwayes the policie of the evill Spirit, that when he cannot ſhake Religion, or undermine a well-grounded Truth; then hee betakes himſelfe to perſwade the hearts and minds of wicked men to levell at the worth and reputation of the chiefeſt

Profeſſours of it, to wound their lives, and ſtaine their good names, with reproach and obloquie, that by ſuch meanes thoſe Scorners may ſatisfie their owne humour, by how much the other ſide is brought into hatred and contempt; and before they are able to vindicate themſelves by a juſt defence.

Thus hath a late Libeller dealt, who hath made himſelfe the Author of the *Downe-fall of the Hierarchie*, and telleth us at whoſe reputation he doth more principally and profeſſedly and aime, by reaſon of his nouriſhing *ignorance*, *blindneſſe*, perſecuting *Orthodox Preachers*, and *cheriſhing Popery, & Papiſts, which if it ſhalbe made good* (ſaith he) *in Thomas Dureſme, the beſt in the bunch, &c.* that ſo thorow the *Prelate of Durham's* ſides he may wound the reſt of that ſacred Order; yea, and (we may adde) in ſome ſort Religion it ſelfe; which cannot but ſuffer the while he is traduced by this wayward generation of men at home, who by reaſon of his many Elucubrations hath for many yeares had a reverend eſteeme by ſundry famous and worthy Divines of the reformed Churches beyond the Seas in their publike bookes and letters, accounting him a *Moderne Father*, and choice *Pillar of Gods Church*; yea, and by all Proteſtants acknowledged as an Impugner of the Synagogue of *Rome* for the ſpace of almoſt 40. yeares. All which injurious

and

and uncharitable dealing notwithſtanding, this Libell might have beene contemned and paſſed over (which is the beſt charme for ſuch ſpirits) had it beene a ſingle paper, and not as a plague ſpred by many infectious copies. The caſe thus conſidered, it was thought fit by ſome one or other, to whom the Reputation of that R. Biſhop ought to be deare and tender, and unto whom the falſities of thoſe imputations are well enough diſcovered and knowne, to undertake this preſent Vindication in his behalfe, thereby both to prevent the prejudice of them who have not yet taſted of that venemous Calumnie, & alſo as by an Antidote, to remove it from the hearts of ſuch as have peradventure ſucked any dram thereof.

Now that the Reader may the better have notice of thoſe his falſe accuſations, it is moſt neceſſary we firſt take a ſurvey of the platform, whereon he hath planted his ſixth *Canon* (as he termeth it) to batter downe the Biſhops, and (of them) chiefely the Prelate of *Durham*, which is this.

Libell. *The very nature of their Office is to thirſt after the blood of Gods Saints.* Apoc. 2. 13. *where* Antipas *my faithfull Martyr is ſlaine, there is Satans throne.*

Anſwer. Very learnedly forſooth. Was *Antipas* ſlaine by the *Angel* of that Churche (whom the Libeller unawares hath ſtiled *Biſhop*)

ſhop) the Spirit in the ſame verſe enformes us the contrary, commending the ſame *Angel for holding faſt his name, and not denying his faith.* Yea rather, was not *Antipas* himſelfe (as ſome write) *Biſhop of Pergamus*, whom the *Angel* (there mentioned) ſucceeded, and there was put to death by the command of *Domitian* that perſecuting Emperour, if antiquity be of any credit with you? For whoſe death, as alſo for the *Doctrine of Balaam*, and the *Nicolaitans* taught among them, In *Pergamus* (ſaith the Spirit) *is the ſeate of Antichriſt.* Your argument then ſtands thus; *Antipas* the good Biſhop and faithfull Martyr of Chriſt was ſlaine by the command of the Tyrant *Domitian. Ergo, It is the nature of Epiſcopacie to be bloudy and tyrannicall.* It will be an happineſſe to Biſhops to have no better Accuſers then ſuch, who cannot defame their calling, but with blaſpheming, in a manner, innumerable other Biſhops, who have been the glorious Martyrs of Chriſt. But let us trie his firſt Battery.

P. 9. Libell. *Of this tyranny let one of themſelves 'be witneſſe (out of whoſe mouth the Lord exacted 'this teſtimony, Prelate* Vaugham *in a Speech to 'Doctor* Morton *long agoe (now Prelate of* Dur-'ham) *confeſſed that the Perſecution of thoſe times 'were worſe then in Queene* Maries *dayes, and 'gave reaſons for it.*

Anſwer. Marke how he rakes the channels of

of times, whereby to throw dirt upon the living name of a dead man, and Saint of God, as if God had *exacted out of his mouth* a ſaying which was never heard, and alſo the Reaſons thereof, which are ſo modeſt as they bluſh to ſpeake. But how will not this firſt Canon recoyle upon the Libeller himſelfe? Did that good Biſhop (as is here alleadged) grieve at the perſecution of any of thoſe times? then hath this man overſhot his marke, when hee ſaid, that the *Nature of Epiſcopacie is to thirſt after the bloud of Gods Saints.*

Libell. 'Now let Prelate Morton *ſpeake how* P. 9.
'*they* (meaning perſecutions) *are increaſed in his*
'*time, and by him: if he will not, it may be God*
'*may exact it of him ſometime with more horror of*
'*conſcience then any of his Predeceſſors, becauſe*
'*he ſinnes againſt the greater light and more*
'*warnings.*

Anſwer. Or rather let any rationall man judge whether that Spirit of malignity, which is ſo predominant in this man, would (in all probability) permit him to forbeare clamouring to the High Court of Parliament againſt the Biſhop, if any ſuch kinde of *tyrannous perſecution* could but colourably be branded upon him: yet is the Biſhop beholden to this Libeller for joyning him in this horrid crimination with the moſt Reverend, and thrice learned the Lord Arch-Biſhop of *Armagh*, who for his in-

tegrity and innocencie of life, till this preſent ſcandalizing time, malice it ſelfe could never call into queſtion, and therefore let this Reviler expect that God will one day *exact* theſe impudent calumniations of him with more *horror of conſcience* (they are his owne words) *then of any other*, becauſe he knowing him (whom all good men doe honour and eſteem) ſinnes againſt *greater light, and more warnings.*

P. 9. But ſince he more then once retrives this objection, and flies it home with more eagerneſſe

*P. 24.25. *afterwards, it ſhall be referred to a further conſideration; and in the meane time his next Crimination is to be examined.

Libell. *'The Biſhop ſaid, that if Popery came 'into* England *againe, the Puritans were the cauſe 'of it, even as Tenterton ſteeple is the cauſe of Good-'wine ſands.*

P. 19.

Anſwer. So he, wittily you ſee; but yet wilily withall, by diſſembling the full expreſſion & diſcourſe of the Biſhop, which was this; That Schiſme being a breach of the Church-fence, if it be done by thoſe who are guilty thereof, it would be eaſie for a wild *Boare* out of the *Popes Foreſt* to enter and depopulate the Church; for what is domeſticall diſſention elſe but as a *Trojane horſe* importing ruine whereſoever it is placed? However, it is to be wiſhed that the ſame conjecture may never prove Propheticall! But this Canoneere, that he

he may hit home, defireth to give inſtances of his charge.

Libell. 'Thomas of Dureſme aſſumeth to him- P. 21.
'ſelfe the higheſt ſtile of an Earle in his writings.

Anſwer. Falſe, for none ſhall ever be able to ſhew or produce any ſuch ſtile under his Lordſhips hand-writing, or in his workes.

Libell. 'So as in one County of Northumberland P. 24.
'and towne of New-Caſtle in above 72. or more Pa-
'riſhes, beſides Chappels, whereof divers Livings
'of 2, 3, and 400. li. per Ann. we are credibly
'informed, there's ſcarce a Miniſter left that is not
'a Popiſh Innovatour, or not Popiſh, and Arminian,
'or that makes conſcience of Preaching.

Anſwer. And why may not your information faile you herein, being a meere ἀνωλοφυσίτατος? It will be granted that in Northumberland there are foure or five Livings in Church-mens hands of 200. *per Ann.* or thereabouts, all the reſt being of much meaner value, even to 4. li. or 5. li. *per Ann.* The former and beſt of theſe are ſupplyed by learned and able Preachers, neither accounted *Arminians*, nor *Popiſhly addicted*; and the meane proviſion for the later, being either ſtipendaries of Impropriations, or poore Vicarages in ſeverall Lay-Patrons gifts, is too true a cauſe of the want of Preaching in thoſe places, and the juſt reaſon why ſome of the Miniſters are conſtrained to live otherwiſe then men in that holy calling;

There are but 3. Miniſters collated into Livings in that County by the ſaid Biſhop, all which are painfull and orthodox men.

calling ought to doe: For the redreſſe of which, it is well knowne to the beſt of the Countrey that his Lordſhip hath not onely placed and maintained ſeverall Lecturers out of his owne purſe in ſome needfull places in that County, but alſo had given order for that end and purpoſe to preferre a Petition to the laſt High Court of Parliament for a redreſſe herein. Having thus viſited Northumberland with the ſame falſe gallop he paſſeth into the County Palatine of *Durham*.

Libell. 'That ſoile can beare no ſound preaching, &c. Preachers, no Plants for his Palatinate: 'but if you will talk of fat Parſons and Parſonages, 'moſt of ſuch Livings have beene lately ſupplyed by 'his kinſmen, and other his friends -- Popiſh Ar- 'minian Mountebankes, profane antique fellowes.

P. 24.25.

Anſwer. What? No *ſound preaching and Preachers* in the County Palatine of *Durham*? you mean of your own *garbe*, (for that's your phraſe) otherwiſe you muſt bee let know (to your bluſh, if you be not paſt it) that there is no County of *England* (of ſo ſmall an extent) which hath ſo many able and ſound Preachers, and theſe alſo who make a conſcience of the faithfull diſcharge of their duties in preaching, as that County Palatine hath. And leſſe that in the meaneſt living within his Dioceſe there ſhould be want of inſtruction to the people, he hath from time to time taken a ſtrict courſe and

care that there ſhould be due and conſtant Catechizing of the youth in each Pariſh, to which end, at his owne charge, he hath continually ſupplyed them with many thouſands of Catechiſmes on purpoſe printed for that end. But grant that, of that number of Preachers, there be ſome ſuch as you repute *Arminians*, muſt other mens crimes be entitled upon the Biſhop, eſpecially ſince himſelfe hath preferred but a few, and thoſe ſuch (whether Kinſmen or other) as both for life and ſound Doctrine are able to abide the teſt, and ſtand in compariſon (not to boaſt) with any of the *Plants* hee talketh off?

Libell. 'For *oppreſſion and Incloſures his poore* P. 25.
'*Palatines may ſay, that their caſe is little better*
'*then the poore Iriſh Crammacrees.*

Anſwer. Had this beene true, no doubt his Lordſhip had heard of it ere this, there being never better opportunities of relieving thoſe who are *oppreſſed*, then at this time. But perhaps by *Incloſures oppreſſed*; how ſo? when moſt commonly ſuch are granted upon the earneſt ſuit and petition of the ſeverall Townes-ſhips, or of thoſe who are principally intereſted in the ſame. And were this Intelligencer an Inhabitant of that County, he could not but confeſſe (did not his malady blind him) that many thouſands of Acres might there be improved, to the great benefit of the County, and

Common-wealth, which now lies waſte and unpeopled. In this his Circuition hee next viewes the Cathedrall Church in this manner.

P. 25. Libell. 'For *Superſtition let his Cathedrall and* 'Sea of *Durham* with ſſe and be viſited, it will be 'found that Thomas *Dureſme himſelfe is ſo zea-* 'lous of *Altar-worſhip, and ſuch fopperies, as be-* 'fore he miſſe of his Devotion, he will duck to a 'Tombe inſtead of an Altar. It's good to be ſure.

Anſwer. Here is petulancie enough, whereas a conſcionable man would have ingenuouſly confeſſed contrarily, as to have ſaid, the Biſhop of Dureſme did not onely argue againſt all *Altar-worſhip*, by condemning it as a brutiſh Abſurdity for a reaſonable man to give worſhip to an unreaſonable creature, which cannot be capable thereof, but alſo againſt the very name of *Altar*, in the propriety of the ſenſe, leſt it might inferre a *proper Sacrifice*, whoſe matter ſhould be either Chriſts naturall Body, which were Popiſh, or elſe the ſubſtance of Bread, * which were worſe then Jewiſh. This he ought to have acknowledged, becauſe if he have read the Biſhops workes, he could not be ign rant thereof: where alſo he might have learned to diſtinguiſh betweene *Superſtition*, *Altar-worſhip*, with ſuch fopperies, and the zealous Devotion of a religious and diſcreete Proteſtant. But to looke for ſuch faire-dealing

* *As is confeſſed by* Bellar. *and other Romaniſts, becauſe the Jewiſh Sacrifices had life, the Bread and Wine none.*

ling at this mans hands were to gather *figges of thiſtles*. As for his ſcoffe about *ducking* to a *Tombe*, he might as well have ſaid unto a Tub, and had beene altogether as *ſure*.

Libell. 'For countenancing Popery, and che- P. 25.
'riſhing Papiſts, his Chancellour, Archdeacon, and
'Officials in riding their Circuits made theſe their
'chiefe familiars: but for Puritanes, they toſſe and
'tumble them in their Courts, till they be wearied
'out of their Callings and Countrey too.

Anſwer. If it were granted that in their Viſitations (which he cals Circuits) Papiſts reſorted unto them, did not Probats of Wills, granting of Adminiſtrations, and Church-Wardens Preſentments cauſe that reſort, rather then familiarity? and at ſuch times, it is well enough knowne, they found no other countenancing or favour then the Lawes permitted, who had beene more roundly, and ſeverely dealt withall for their Popery, but that by reaſon of their compoſitions they were too much exempted from the Ordinaries Juriſdiction. And ſo farre were they from being cheriſhed, as that they continually complained of their hard uſage and extremities to them that were in higher authority. As for *tumbling* and *toſſing* of *Puritanes* in their Courts, it will not be denied but ſome of them have beene preſented for ſome Irregularities; but that they were *wearied out of their Cal-*

lings and Country by their Eccleſiaſticall cenſures, or other proceedings in their Courts, they utterly deny, and challenge the Accuſer to make good this taxation. But what is this unto the Biſhop, who never heard of any complaint hereof?

P. 25. Libell. 'Tho. *Dureſme himſelfe threatning* 'that he would rid the land of them; and till then, 'ſaid he, it will never be at reſt.

Anſwer. Certainely this man muſt conjure up ſome Spirits from hell, where hee reſides, who is the *Father of lies*, to teſtifie this crimination, for the Biſhop avoweth that no mortall creature ever heard any ſuch words out of his mouth. And for a further beleiſe of this, if any ſuch have beene driven from *New-Caſtle*, (wherein he inſtanceth in particular) it had beene good, that he had firſt conſulted with the parties ſo troubled, and that they ſhould have beene the Accuſers; who know right well (by reaſon of the jelouſies of the time) by whom they were removed and diſplaced.'

P. 26. Libell. 'The ſaid Tho. *Dureſme amongſt his* 'Palatine Souldiers moſt Papiſts in their late Epi- 'ſcopall broyles, was obſerved to have in his Coach 'with him one of the moſt dangerous Papiſts in the 'North, and fit to be one of his Counſell of warre 'in his Regality, and in that Epiſcopall Quarrell 'with the Scots, which being publikely taken no-

'tice.

'tice of was very offenſive to many, and ſcandalous 'to his Majeſties government, and to his preten-'ded divine Authority, to ſee him ſo accompanied. 'I know not what he can ſay to this.

Anſwer. But ſuch as were employed in any office of nearer neſſe or attendance on the Biſhop can ſay, that in thoſe times (he points at) the Biſhop uſed all care and diligence that no Popiſh Recuſant ſhould be ſo much as a common Souldier in the Regiment; which was raiſed not for any *Epiſcopall Quarrell*, but for the neceſſary defence of the Countrey. And as touching that *dangerous Papiſt*, who was obſerved to be with him in his Coach, as *fit to be one of his Counſell of warre in his Regality*, there can be no ſuch called to minde, it being very unlikely that any ſuch had to doe in a buſineſſe of that nature, and eſpecially at that time; except he ſhould meane one, a tall man indeede, but Sr. E. R. no great Souldier, a ſtranger to the Biſhop, ſaving that being lately cenſured at Durham in the Commiſſion for Cauſes Eccleſiaſticall, for private Popiſh Chriſtnings and Marriages, he became knowne unto him, and at that very time had taken a ſuddaine journey to Awkland for a mitigation of that cenſure, wherein he no wayes prevailed. Yet the Biſhop being in the morning bound for Durham, tooke him into the Coach, not in a civill reſpect onely, but to the ſame purpoſe as *Philip* was in the Coach

with the Eunuch, to conferre with him for ſoules-ſake, as his ordinary practiſe hath beene, whenſoever he met with any ſuch Recuſants. Which ſurely ought not to ſcandalize any that are Chriſtianly affected. Yet let no man wonder at this reproach, when in the very next line he may finde him charging our Brethren the *Lutheran Miniſters in Germany with joviality and drunkenneſſe*, (none excepted) threeby diſgracefully blaſting a great part of the reformed Church to gratifie our Adverſaries the Papiſts; for excuſe whereof the *Chameleon* (he there names) can afford him no colour. Againe he viſits the Biſhops Dioceſe, whither he muſt bee followed, who may * ſeeme to take on truſt what he writes, as appeares by his diſjoynted paſſages and Excurſions.

* *P.* 24. *We are credibly informed, &c.*

P. 26. Libell. '*He alſo nouriſheth in his Dioceſe a* '*company of Popiſh Arminian Miniſters of* W. 'Cant's *correſpondencie, by whom (as by like in* 'other parts of the Land) *he hath had conſtant In-* 'telligence in all matters, *and of Perſons and Fa-* 'milies that favour our Religion.

Anſwer. What againe? *Popiſh Arminian Miniſters nouriſhed by Biſhop* Morton; who could not but have feared his cenſure, whoſe great jealouſie is knowne in that behalfe. As for his reaſoning that ſome one *Arminian* or other *had correſpondencie with* W. *of* Cant. *Ergo*,

go, the Biſhop of Durham did favour the ſaid Arminians. Could the man ſo ſuddenly forget the abſurdity he talked of by an inference from *Tenterton ſteeple to Goodwine-ſands*? The crimination following proceedeth from the ſaid veine. P. 19.

Libell. ' *He alſo connives at dangerous meetings of the ſtirring Papiſts, their Baptiſmes and night-Burials with Tapers and Torches, and Bels ringing, but without the uſe of the ſervice booke, and againſt their owne Canons, which ſerve onely againſt Puritanes, and muſt not be diſcharged againſt Papiſts.* P. 26.

Anſwer. Theſe dangerous meetings of moſt ſtirring Papiſts, not onely the Biſhop, but all other his Majeſties Officers in that County ſhould and ought to have ſuppreſſed, if any ſuch as this Intelligencer had diſcovered and made it knowne unto them. As for *Popiſh Baptiſmes*, thoſe who came to his Cogniſance received their due puniſhment one with another, as hath in part beene formerly relared. And as for their *Burials*, if the Biſhop doe ſuffer our Common-ſervice to be uſed, and *Bels* to be rung at Popiſh Funerals, then behold hee is devoted for a Conniver at Papiſts: but if hee ſuffer not the Service to be then uſed (which is his conſtant practiſe) then is he taxed for a Tranſgreſſor of the Canons. Is not this kindly done? But to the point, to allow the Papiſts

piſts the uſe of our Church-ſervice at their Burials, were it not, as on the Proteſtant part ſcandalous, ſo in the eſtimate of Papiſts themſelves muſt it not be utterly ridiculous, to wit, that that Service ſhould be read at their Funerals, after they are dead, which themſelves deſpiſed, and would not be preſent at whileſt they were alive? He proceedeth to another diſcovery.

P. 26. Libell. *'That the chiefe Townes in the Biſhops 'Dioceſe are of Late become dens of Papiſts, and pla-'ces of reſort to their meetings and Maſſings.*

Anſwer. It may be that ſome chiefe Towns there have beene dens, if he call them ſo, as being hidden from the Biſhops knowledge, otherwiſe ſuch hath beene his ſtrict care and command to his Officers, that ſuch ſuſpected Perſons have beene ſometimes found out, and without any connivence beene proceeded with according to Law. And it were ſtrange indeed, that he, who ſince his comming to Durham hath written two bookes againſt the Doctrine of the *Romiſh Maſſe*, ſhould be remiſſe in ſuppreſſing and aboliſhing of that Idoll? Which is the leſſe credible, becauſe there was never more preaching in that Dioceſe, then ſince his comming, and that (God be bleſſed) with ſome happy ſucceſſe, both in preſerving thoſe that were within the Net, and gaining of others who have not wilfully plaid the

the *deafe Adder* in *ſtopping their eares*, eſpecially hee having not the gift of Miracles to make the deafe to heare, and the dumbe to ſpeake. Not to ſay, that the encreaſe of Popery had beene now leſſe, then in former times, if his power had beene greater. However, did this man never learne that *Paul* can but *plant*, and *Apollos* but *water*, and that it is onely *God who can give the encreaſe?* all outward meanes are nothing without Gods inward grace. Or hath hee not heard of them who complained to their Maſter, that they had *laboured all night, and caught nothing?* Wherefore it is groſſe Sophiſtry thus to argue *a Non Cauſa*. From the Maſſe it ſelfe, he comes to the maſſing geare.

Libell. ‘*And the Papiſts have their traf-* P. 26.
‘*fique and trade in their Bookes and Beades, and*
‘*Romiſh Merchandiſe.*

Anſwer. It is confeſſed that ſome have beene bold that way, but not without their dammage and loſſe, as oft as they could bee met with, whether Scots or Engliſh; and notwithſtanding their impunities, and the greateſt meanes, by which they wrought, they have beene compelled to undergoe the Law at the generall Aſſizes, and receive the puniſhment which was due to ſuch Merchants.

But he having now runne himſelfe off his legges, at length he ſits him downe to breath out this concluſion.

P. 26. Libell. *All which conſidered, hee may bee 'ſaid to have given the lye to all his former 'workes and writings againſt the Papiſts, ſo 'that it may be verified of him, that he is the 'greateſt Papiſt friend that ever came in Durham ſince our Reformation.*

Anſwer. Indeed all theſe juſt defences well conſidered, this Pamphleter may bee ſaid to have *given the lye* to all his former accuſations againſt the Prelate of Durham, they are ſo utterly falſe, except hee meane by *friendſhip*, that which is the neceſſary Duty of a Biſhop, to tender the Papiſts in the better part, in which reſpect hee profeſſeth himſelfe their beſt freind, according as hee is taught by that of the Apoſtle S. *Iude*, *Have compaſſion of ſome pulling them out of the fire.* For have not we Chriſtians learned ſo to love the Perſons of men, as that we hate their Idolatrous Profeſſion? Did ſome of them come to his Table? they were welcome; Came they to conferre? twice welcome; Came they after with him to the Lords Table? then did he (as doe the *Angels*) *rejoyce*, and congratulate their *Converſion* from *Babylon* unto *Sion.* But to ſtirre no more this filthy puddle of Calumniation.

All

All the anſwer the Biſhop was willing (upon ſight of this Pamphlet) to returne unto the Author of it, was (in his owne words) this: *I cannot let him paſſe without ſome revenge, yet not that which* Michael *gave to the father of Libellers, The Lord reprove thee, but that which every Chriſtian is taught by the example of Chriſt, God forgive thee.*

FINIS.

Errata.

PAge 1 line 6, for *Epiſcopacie* read *Hierarchie*, pag. 6 l. 17, for *Penterton ſteeple*, read *Tenterton ſteeple*, pag. 7 l. 16 for ἀλλοτριοεπίσκοπος, ad ἀλλοτριεπίσκοπος.